

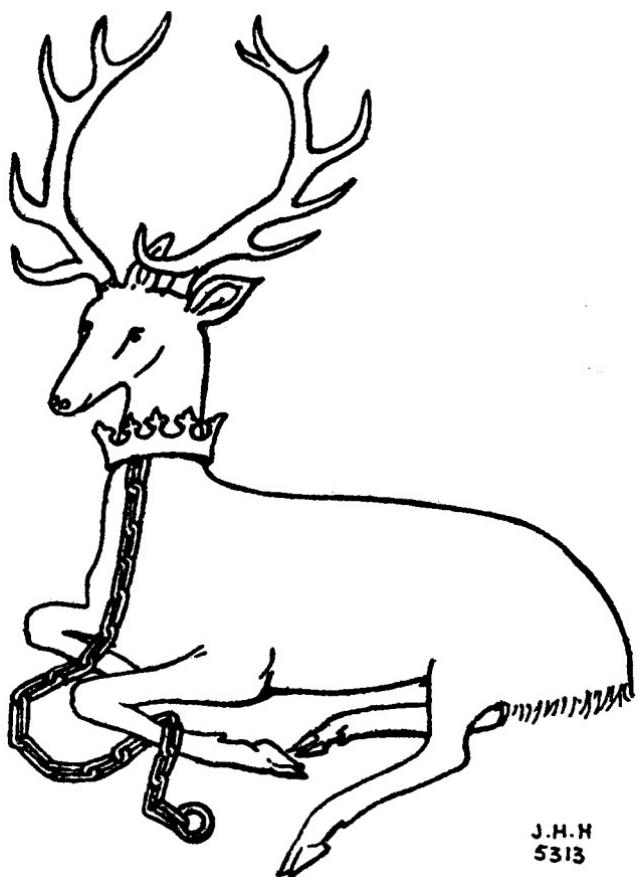
THE
HERITAGE
OF
BRITAIN

BY
J.H. HARVEY



ONE
SHILLING

A special edition of this book has been printed on vellum paper and bound in cloth; limited to one hundred copies each signed by the author.



*The Deer in English Royal Heraldry
as the White Hart badge of King
Richard II*

THE
HERITAGE
OF BRITAIN

OUR HISTORIC PAST
THROUGH 53 CENTURIES

BY
JOHN H. HARVEY

*Durham is old and York was when
King David ruled Jerusalem.*

OLD RHYME,

THE RIGHT REVIEW

16 CLAVERTON STREET
LONDON S.W.1

5313 : 1940

**TO THE MEMORY
OF
LAURENCE AUSTINE WADDELL
WHO RECOVERED FOR BRITONS THE
PROOFS OF THEIR GLORIOUS PAST.**

ACKNOWLEDGEMENT

THE information contained in this booklet has been drawn from many sources, but its main theme is due to the pioneer research of the late Dr. L. A. Waddell, LL.D., C.B., C.I.E. His findings were published in a number of profusely illustrated volumes names of which are given in the bibliography at the end of this book. His works give a wealth of information which should be studied by all whose interest is aroused in the subject.

A great deal of additional research on the mythological and religious implications of these discoveries has been done by my friend Rolf Holdsworth who has generously put at my disposal a mass of extremely valuable material upon which I have drawn in writing the later chapters.

It is inevitable that some mistakes should creep into a work of this kind, in spite of the greatest care, and many details of our more distant past must await the finding of further evidence before all the blanks can be filled in. But the main narrative is the important feature and I feel that even in its present state it is a story which should be known in the household of every Briton.

I am engaged in the preparation of a larger book dealing in greater detail with many aspects of this subject, and should be grateful for any information or suggestions.

I would also urge everyone who is interested in the subject and who desires further information than can be given in this small book to get in touch with me ; and I shall be glad to hear from critics and sceptics if they will plainly and fairly state their case.

I here wish to acknowledge my indebtedness to the many

persons who have assisted me in various ways.

Since this booklet is intended for popular reading, I have not given the references for each statement, but the principal materials will be found in the works listed in the select bibliography. In some cases where the available material is slight, as for example in the case of the events leading up to the Trojan War, I have presented the evidence in a new light which seems to me to give a connected sense and to be a distinct advance on most current theories. Further exploration may indeed alter some details but it cannot change the fundamental truth of this, the greatest historic story in the world.

JOHN H. HARVEY.

Plas Newydd Cottage,
Prestatyn, Flintshire.
March 1940/5313.

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INTRODUCTION

THE swiftness of apparent progress at the present day and the consequent speed and confusion of modern life have succeeded in divorcing us from our proper background.

Few people now have the time to give to meditation, philosophy, or religion ; I say 'religion' advisedly, for in its true sense religion is the bond between the individual and the elemental forces at work in the universe around him, and between one man and his neighbour.

Essential religion is revealed when we say : "he makes a religion of being punctual," for we mean that he feels by an internal compulsion that he is bound to observe punctuality. This close accord with certain deeper instincts has been throughout history the object of various religious and philosophic systems. The systems and the aim behind them are now obscured, and consequently modern humanity is largely 'out-of-tune.'

Behind the practical problems which beset us, lies this deeper question which must first be answered. What standard, what keynote can be set, to which we shall respond ?

The answer lies partly within ourselves in our biological make-up, and consists of the heritage of bodily and mental qualities which we derive from our ancestors. Among these qualities are certain instincts which respond readily to education ; if properly educated they point the way towards healthy life. Differences of instinct, no less than differences of physical appearance, divide mankind into a number of races, each of which within certain limits breeds true to its own characteristics. Much mixture of races has, it is true, taken place in the past, but certain natural laws operate which separate the children of mixed breeds into types like one or other of the parent stocks.

It is unnecessary here to describe the various races of mankind ; it is enough to point out that while all are endowed with certain special capacities, these are of unequal value.

It is obvious that the ability to originate is of more value to mankind than the capacity merely to imitate. In the same way, leadership is more nearly indispensable than an aptitude for being led.

It is now definitely established that the rise of Civilization out of Barbarism is due *originally* to one race alone, known as the Nordic or Aryan. This latter name is often applied to the family of languages first spoken by this race, but the word 'Aryan' means literally, 'noble, exalted, honourable,' and describes their chief attribute, in comparison with the humble station of primitive men before the coming of the Aryans.

One of the greatest real advantages of the modern age has been its ability to recover past history by scientific archaeology. But so specialized has archaeology become that the results achieved are for the most part sealed books to the ordinary man, unable to grasp that they have any meaning for him. The habit of scientific caution has been carried too far, stifling imagination and even concealing discoveries of far-reaching importance to the world. Violent conflicts of opinion among the scientists themselves are frequent, and entirely erroneous ideas have been upheld in order to buttress some political or religious theory.

Meanwhile, the man-in-the-street continues in ignorance of facts which are of vital importance to him, and which when known will cure his apathy towards 'religion' and the despondency and lack of firm beliefs which are such noteworthy features of the present generation.

These vital facts are no less than the connected history of civilization and its origins, and show that just as the British Empire leads the modern world, so in the past our British ancestors introduced civilization and ruled the great empires and commonwealths of antiquity. The phenomenal force of British character is due to this heritage and to a partly forgotten knowledge of its great traditions.

The essential features of the story have now been retrieved in time to give us clear and conscious knowledge in place of half-seen glimpses of the truth. This knowledge can yet save the British nation from the downfall which awaits those who lose race-consciousness, and who mix their blood with that of lesser breeds. It will lead us on to further exertions on behalf of civilization.

A NOTE TO THE READER

IT has been difficult to decide what forms of personal names to employ. For example, the same identical person occurs in different records and traditions under a large number of names ; thus Adam, Adar, Ukusi, Udin, Dur, Zagg, Ikshvaku, Indra, St. George, St. Andrew, Thor, King Arthur, all refer to the one individual, the first historic king of the Gothic Sumerians over five thousand years ago. Since the distorted story of his advent is familiar to most of us from the pages of Genesis, the well-known names of Adam, Eve, Cain and Abel have been adopted, but it must be remembered that the story in Genesis is untrue in many vital particulars and consequently it is useless to attempt to reconcile it to the facts.

Where a later historical name is well known in a certain form the accepted form has been used : thus Sargon, not Shar-guni. A chart showing the variant forms of the names of the great foundation story is inserted at the end of the book.

Another point to be kept in mind is that the origin and progress of civilization have been caused by small numbers of Aryans ruling over very large populations of different race ; often the new blood introduced into a royal family by one or two " good " marriages has been sufficient to change the course of history. Significant of the racial disparity between rulers and ruled is the phrase used in both ancient Sumeria and ancient China, where the subjects were referred to as the " black-haired people," showing that the rulers were conscious of their racial difference in being the only human race with really fair hair, and of their duty towards the lower races, to give them that security and good government of which they were themselves incapable.

It has been argued that culture sprang up locally in various places because primitive peoples were unable to travel over vast distances, and that there is no evidence of great movements of people from the early centres of civilization. But,

as we have seen, small numbers of Aryans were sufficient, and every year increases the evidence proving that five thousand years ago civilized man possessed an artistic culture equal to any which has existed since that time. As for the ability to travel over long stretches of open sea, it is an established fact that the Maoris reached New Zealand in canoes after a voyage of two thousand miles of open sea, and it is now generally admitted that culture reached Peru after a much longer journey across the eastern Pacific.

For convenience and simplicity I have used the words "Goth" and "Gothic" throughout to indicate the pure Aryans of the ancient royal caste and their tradition. The term is appropriate, as not only was it one of the earliest titles, but it has become associated in later times with a style of art which is one of their noblest achievements, and derives from their art-forms as found in the highlands of Asia Minor from at least the third millennium B.C. Besides, our ideas of "God" and "Good" are expressed by words which are of cognate origin and meaning with the word "Goth"; this is why the early Gothic rulers were often described as "Children of the Gods." The physical type of the early Goths may be thus defined: tall; well-proportioned; cephalic index 75-79, with broad brow; hair golden or reddish; eyes blue or grey; nose narrow and aquiline or straight; skin really fair, tending to redden or freckle rather than tan.

It may come as a surprise to many to learn that a large number of the early rulers of the East were white men like themselves, but it is an essential fact which should be kept in mind. Even after a thousand years or more of the hot climate of Sumer and Egypt, the ruling class was still fairer than most Southern Europeans, or many of the Mediterranean or Iberian (mis-called Celtic) inhabitants of Britain at the present time.

The chronology in the margin is generally approximate only and is given both in the usual form, and also from the era of Adam's reign, which is identical with the initial date of the ancient Maya Calendar of America.

CHAPTER I.

OF old time the earth was peopled by men who knew nothing of the arts or letters and lived a pastoral life with their flocks and herds, under no rule, but constantly warring against each other.

“ Soul had they none nor lineage,
Nor wit nor headmen,
Nor crafts nor letters,
Nor e'en a glint of God.”

To these small dark-complexioned people came a tall fair blue-eyed folk, the Aryan Goths. The dark people belonged to the Mediterranean race and were spread over the whole of southern and western Europe and south-western Asia, but the tribe to whom the Goths first came were the Vans of Eden on the upper waters of the river Euphrates, east of Asia Minor. On a hill by this river lay their town of subterranean dwellings, known in after times as Carchemish. This was the religious centre of a large region ; the Vans worshipped the Moon and the Serpent and their chief priestess at this time was El. Since the Vans were promiscuous, having no marriage contract, and therefore few knew for certain who their fathers were, all rights and property descended through the mother. It was for this reason that instead of a priest they had a chief priestess, who prophesied the future and offered up blood sacrifices, both of humans and animals. By her consort, Wodan, El had a son Abel, who led the Vans in battle. At this time, a number of Gothic families had reached Eden, and, being cut off from their kindred, joined in the local religion, some of their daughters being priestesses of the Serpent Cult. Among these was Eve, granddaughter of a Gothic sea-king.

The main body of the Gothic people was living six hundred miles to the west of Eden, on the shores of the straits which divide Europe from Asia. Their king, Adam, tall, golden-

Year 1
B.C. 3373

haired and red-bearded, hearing of the atrocious savagery of the peoples living to the east, determined to bring them to a higher and nobler way of life.

As a first step, he founded the city of Troy on the Asiatic shore of the straits, and began to bring the surrounding plain into a high state of cultivation. Settled agriculture and the principles of irrigation were unknown to the Vans. Adam next proclaimed his great mission : to put an end to fratricidal conflict and to introduce the married state, with the family as the unit of society.

Meanwhile the crafts and sciences were introduced ; observatories were set up to regulate the calendar and the measurement of time, and smithies and workshops produced the necessary tools, the working of metals being a Gothic secret. The Goths lived in timber-built halls, and clothed themselves in woven woollen cloth, while the savage peoples were clad only in skins. The rulers and their new subjects lived together in harmony, but Vans were only permitted to marry Gothic maidens in exceptional cases where they first had to pass difficult tests to prove that they had become civilized.

Phrygia, the land further to the east, was inhabited by savage tribes whose totem animals were the Lion and Wolf. These tribes were loosely allied to the Vans of Eden, and constantly made incursions on the newly civilized land. King Adam therefore prepared an expedition and marched eastward. He defeated a great army of savage tribes led by Wodan, and including many Amazons or women troops, at Vind near the Sangarios river, and pushing on, made good his hold over the whole of central Asia Minor as far east as the upper Euphrates. His dominions now included the Troad, Phrygia, Cappadocia and Cilicia, at the north-east corner of the Mediterranean. The south-western lands however still remained barbarous.

About
Year 5
B.C. 3369

King Adam set up a new capital at Vidara, in the centre of the newly occupied country, only some two hundred and fifty miles from Carchemish. On top of a rocky hill his palace hall was set up, and by it a temple, reached by long flights of stairs. This temple was for the performance of the Gothic rite of baptism with water, a symbol of purification and regeneration. Some distance away from the town an open-air lawcourt was held, whither Adam walked every day to dispense justice.

An embassy arrived from Carchemish, principally composed of Amazons ; among them was Eve, keen to see her royal Gothic relatives in their new capital. When the embassy left Vidara, Eve was betrothed to King Adam, and on her return to Carchemish she tried to persuade El to come back with her to be present at her wedding, in the hope of establishing friendship between the Goths and Eden. But El refused, though Abel escorted Eve to Vidara, where she was married to Adam with due ceremony.

When their son Cain was born he was brought up in all kinds of skill and knowledge : riding, fencing, hawking, the various forms of letters, music, medicine and natural history.

Queen Eve, having renounced the Moon religion of Eden, had become the priestess of King Adam's faith, which paid reverence to the Sun as the outward manifestation of Almighty God. As priestess as well as mother she taught Cain the Ten Commandments of his father Adam, which are :—

First : maintain friendship ; though thy friend strike thee, do him no scathe.

Second : swear no oath unless it be true.

Third : deal not hardly with the humble and lowly.

Fourth : hearken not to the words of soothsayers, for behind them is guile.

Fifth : touch not the woman of a stranger people.

Sixth : overlook the sayings of men in drink ; do them no scathe, for much wine steals the wits.

Seventh : if thou hast a quarrel, settle it in fair fight ; let it not rankle within.

Eighth : suffer no evil to go unremedied ; speak no falsehood ; shame not a maid nor another's wife.

Ninth : succour the friendless ; give fitting burial to the dead, whether of sickness, of shipwreck, or the sword.

Tenth : put no faith in the pledged word of a stranger people, for in them is guile.

The peace was once more broken by the Vans ; Abel led an army to storm Vidara which succeeded in breaching the walls, but was eventually driven back. Adam then fortified his eastern frontier on the Euphrates and inspected the

About
Year 6
B.C. 3368

About
Year 7
B.C. 3367



PLATE I. King Adam or Thor carrying off the Stone Bowl on his head, and holding his Hammer or Mace, and Sceptre. Above his head is the symbol of the Winged Sun or Sun-Hawk. Note his costume as origin of the top-hat and frock coat as ceremonial dress. (Hittite stele from Birejik ; British Museum.)

Cilician coast by ship, but was attacked.

During a later frontier incident, he was assaulted by Abel, who flung at the King a large stone. A chip of this lodged in Adam's head, but was extracted by the young prince Cain, who had seen the attack from a little distance.

In another attempt to reach a peaceful solution, King Adam rode to Carchemish to see El in person, but she continued to prophesy the ultimate overthrow of Adam's civilized Reign of Reason. During the truce, Abel visited Vidara and enjoyed the hospitality of King Adam's hall, which he grossly abused. As he could not be persuaded to control his foul-mouthed slanders on the royal family, he was sent back in bonds to Eden, with prince Cain as escort.

In revenge, Abel again entered Gothic territory, and reaching Vidara by stealth, abducted Queen Eve, taking her back to Carchemish. The King immediately held a council, which declared that the wicked deed must be the work of Abel, and that steps should be taken for the Queen's rescue and summary vengeance.

Adam's sacred standards of the Cross of Rowan wood and the Hawk, symbol of the Sun, were raised, and the First Crusade was proclaimed. With prince Cain he led his army eastward in midwinter, and so great was his rage and determination that he crossed the flooded rivers of the Taurus Range as if by a miracle, which was attributed to the virtue of the Rowan Cross.

Reaching Carchemish they surprised the Vans who had imagined themselves safe, in winter quarters. Queen Eve was rescued and prince Cain, raging against his mother's captors, invaded the sanctuary of the Serpent priestesses. Here stood the Stone Bowl, the central fetish of the Vans' superstition, used for divination in the blood of the sacrifices. Cain upset it and hurled it away, cracking it. The King then seized it up and set it on his head as a trophy and with Queen Eve safely guarded by the army they made their way out of Carchemish.

By this time Abel had summoned the Van troops, and pursued the small body of Goths. Prince Cain was wounded during the retreat, but the Gothic army reached Vidara in safety. King Adam then rededicated the captured bowl to the service of the Sun, as a chalice for use at the Harvest

Thanksgiving, when every year the Goths partook of the bread and ale made from the first fruits of the crop.

In Eden, however, warlike preparations were going on. Contingents from Lydia and Lycia arrived by sea, and others by land from Syria, Mesopotamia and the mountains of Ararat. When Adam heard of these preparations he called out the whole Gothic army and marched in force against the Vans. The two armies met near Carchemish, and after a terrible struggle the Goths were victorious. Prince Cain chose out Abel and in single combat threw him down and slew him, avenging the wrong done to his mother.

After the battle, in obedience to the Ninth Commandment, the Goths gave Abel an honourable burial on the field. Seeing the battle lost and her own son slain, El had meanwhile escaped from the town by boat, making down the Euphrates. Leaving the army to complete the pacification of Carchemish, the king and prince Cain pursued her ; she was eventually overtaken and killed by Adam. Thus perished the chief enemy of civilization and mainstay of barbarism and superstition.

Returning to Carchemish, King Adam set up his standard on the citadel and was enthroned above the captured city. Avoiding all further acts of vengeance, he granted an amnesty to the natives, who eagerly flocked to his standard and accepted civilization. Since he was now growing old, Cain was made co-regent with him in the government of his great empire, where the Goths and Vans began to settle down together to a new era of peace and prosperity. And in the fullness of time King Adam died, after reigning for thirty years, and Cain ruled in his stead ; but the memory of Adam and his goodness and justice and his many wondrous deeds remained for ever in the minds of men and were told in song and story for generation after generation until they were written in the great poem of the Edda where they may be read to this day.

About
Year 26
B.C. 3348

About
Year 31
B.C. 3343

CHAPTER II.

THE SUMERIAN EMPIRE

AFTER his father's death, Cain set about improving farming, and it was for his work in agriculture that he was best remembered. He led the Goths to the south-east, into the plain of Mesopotamia, the land of Sumer, where he had canals made, running from the Tigris and Euphrates, to irrigate the ground. He built the city of Enoch near the head of the Persian Gulf and in the twelfth year of his reign made it his capital. After this he reigned at Enoch for sixty-four years, dying at the great age of about a hundred.

About
Year 43
B.C. 3391

He was succeeded by his son Enoch who ruled for twenty-five years and devoted much energy to the civilization of the subject races of the empire and their education. His son Udu built a great Temple of the Sun at Nippur and beneath its foundations he buried the broken fragments of the Sacred Stone Bowl captured by King Adam from Eden. This was a precaution to prevent it becoming once more an object of superstitious worship among the people, who in fact afterwards bewailed its loss, while legends arose as to its recovery and gave rise to the story of the Holy Grail. On the bowl Udu had inscribed : " Udu, Gothic King of the city of Kish, the son of Enoch, the son of Cain the son of Adam, has dedicated to the memory of King Adam this precious broken bowl of Carchemish." Udu reigned for six years and after him the land was at peace under five succeeding kings.

About
107
B.C. 3267

After their days King Barat came to the throne, and the Goths enjoyed great prosperity. He devoted himself to improving the religious ceremonies of the country and from his name the rulers of the Goths call themselves Barats and Spartans and Parthians and Britons to this day. Then there ruled four kings of whom the last was Giszax of Enoch, who was a mighty king of great valour and had many adventures strange and wonderful. The son of Giszax was Uruash, who built a great fleet and carried the Goths to plant colonies across the sea. His greatest colony was in the valley of the river Indus in the west of India, and he sent

About
200
B.C. 3174

About
280
B.C. 3094

thither his son prince Madgal to be his viceroy, who founded the city of Mohenjo-daro. King Uruash built temples and granaries and made embankments and canals, but for his prowess on the sea he was remembered as the great sea-king of the Goths.

About
310
B.C. 3064

He reigned for about thirty years and his son Madgal followed him. After him there ruled twenty kings, and in their time the land of Egypt was added to the empire of the Goths, and Pashipadda (Mesannipadda) and his son Durushipadda (A-anni-padda) ruled at Ur of the Chaldees. Then ruled King Tuke in Sumer and Egypt, and after him his son Buru-gina.

About
474
B.C. 2900

King Buru-gina (Uruka-gina), after consolidating his Indian Empire turned to the affairs of his city of Lagash in Sumer and found that the people were oppressed by a multitude of corrupt officials and priests ; taxation was heavy, burial-fees were enormous, and a host of inspectors were overrunning the country and enriching themselves at the expense of the people and the treasury. The King dismissed all those convicted of corrupt dealing, and reduced priestly fees to about a third of what they had been. The laws against murder and theft were re-enforced and he abolished the practice of divination by the priests for which they had charged heavy sums to the superstitious peasants. The very poor he exempted altogether from taxation and all his subjects were given equal justice, whether rich or poor.

About
624
B.C. 2750

For the first time since the simple laws of Adam and Cain legislation was codified and made public, so that it might be well known to the people. But the corrupt officials and priests, and the class which had grown rich by extortion plotted against the good king, and incited Zaggisi, governor of Umma, to rebel against him. Zaggisi gathered an army of the worst elements in the country, drove the royal family out of Lagash, and sacked it most barbarously. The King was probably wounded, as he died in exile soon after, but his Queen gave birth to a son, who was called Sargon. Fearing for his life, she made a small boat of woven rushes caulked with pitch, and set him adrift on the calm waters of the Euphrates, trusting that he would be saved by the providence of the Almighty.

About
630
B.C. 2744

And so it came to pass, for the little boat drifted ashore at the garden of a priest of the Fire-Cult, Urura by name, who brought the child up in the knowledge of the Gothic Commandments and the sciences.

For twenty-five years the usurper Zaggisi held the throne, maintaining a dubious popularity by rebuilding temples for his priestly backers and digging canals. When the young Sargon was a grown man, the story of his royal birth and miraculous preservation was disclosed to him. Zaggisi ruled the empire from the city of Enoch, but Sargon was able to seize Kish, which was considered the imperial capital. He sent a messenger to Zaggisi asking for a peaceful settlement, but when this was rejected, he attacked Enoch, defeated the usurper, and took him in chains to the great Sun-Temple at Nippur. Gradually he recovered the provinces of the empire, including the Indian colonies, and conquered Persia. In the third year of his reign he undertook an expedition to the west and conquered in succession Syria, the independent Hittite states of Asia Minor, and Ionia, thus having in his power the whole of the eastern Mediterranean. Later he fitted out a fleet and sailed west through the straits of Gibraltar and was acknowledged as overlord of the lands of the tin mines, in the south of Britain, thus securing a supply of this metal needed for the making of bronze, which had been discovered to be harder than copper, the metal then in use for tools and weapons.

His eldest son, the prince Menes (Manis-tusu), then about fifteen years old, was sent to India as viceroy, but taking advantage of his father's frequent absences in the west, he sailed from the Indus with the whole eastern fleet and rounding Arabia landed on the Red Sea shore of Egypt. He soon established himself as an independent king in upper Egypt, and afterwards conquered his father's province of Lower Egypt in the Nile Delta.

King Sargon on his return to Sumer resided mainly at his city of Agade, and kept up great state and magnificence, so that five thousand four hundred men ate daily in his hall. He died at the age of 79, having reigned for fifty-five years.

Owing to the revolt of his eldest son Menes, he was succeeded by Uri-mush, his second son. Uri-mush reigned for nine years, and was then dethroned by Menes, who proceeded to reconquer all the provinces of his father's empire.

About
655
B.C. 2719

About
658
B.C. 2716

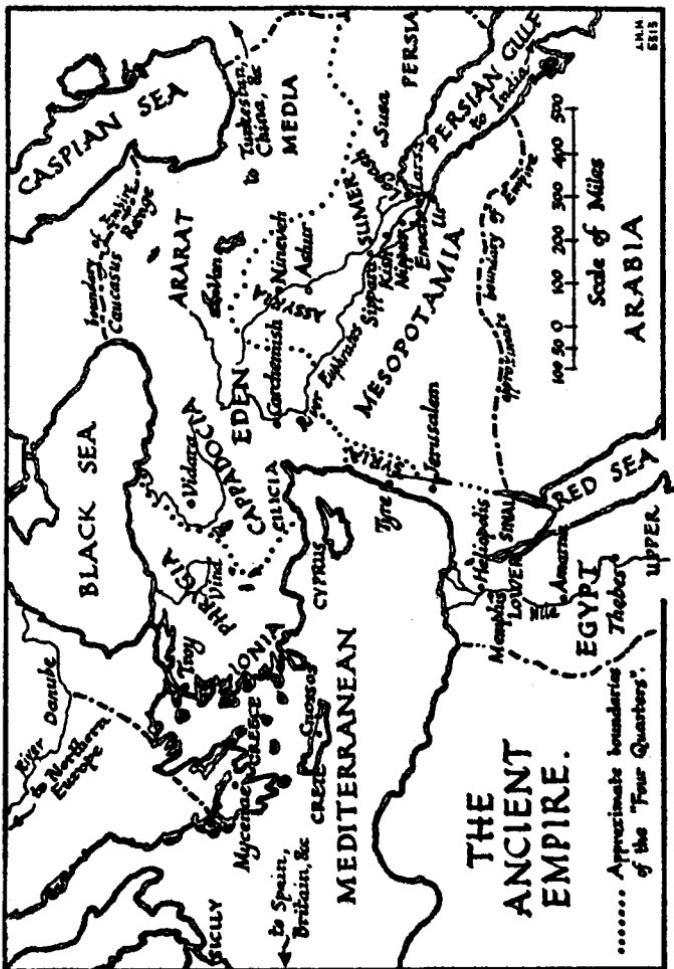
About
666
B.C. 2708

About
672
B.C. 2702

About
709
B.C. 2665

About
718
B.C. 2656

PLATE II. Map of the Ancient Empire. ...



He also crossed the Persian Gulf with his fleet and defeated the kings of Arabia. At Sippara in the centre of Mesopotamia he set up a great cruciform monument to the Sun-God, and dedicated it with offerings of fruit and flowers. In Egypt he reclaimed the site of Memphis in the Delta, and settled the island of Crete, thus beginning the history of its splendid civilization. Afterwards he was remembered in Crete as the great king Minos, and later kings took that name as a title.

At the end of a long and glorious reign he decided to undertake another expedition by sea, in imitation of his father's. He inspected the various Mediterranean colonies and visited Britain. When in Ireland he was stung by a hornet and died, and was buried on a hill which is known as Knock-Many, or the Hill of Menes, to this day. He was over eighty years old, and had ruled over the empire for fifteen years, and over Egypt for sixty-two. His son Naram succeeded to the imperial throne.

About
733
B.C. 2641

Though a great warrior, Naram was cruel and destructive in his conquests, and conformed to the Moon-worshipping cult of many of his subjects. He extended the empire in the north-west and in the north towards the Caucasus, but his wars were largely against other Gothic states, a fact which contributed later to the fall of his dynasty. After a reign of fifty-six years he died, leaving the throne to his son, Sargon II.

About
789
B.C. 2585

Sargon II continued the evil practice of war against kindred states, in direct contravention of Adam's First Commandment, ravaging Cappadocia and carrying off Goths as slaves. He reigned for twenty-four years, and after his death Mesopotamia became greatly disturbed. Owing to this civil commotion, the kings lived more and more in Egypt, whose climate had in any case recommended it to Sargon I and Menes. Forty years later died the last king of Sargon's great dynasty, Shudur-kib. The city states of Mesopotamia revolted, and the provinces broke away. Thus came about the end of the First World Empire.

About
813
B.C. 2561

About
852
B.C. 2522

CHAPTER III.

THE ANCIENT CIVILISATION

WE have seen that civilization, which began in a small area on the borders of Europe and Asia, had within five hundred years spread over a considerable part of the world, and that for a time at least the various civilized states were united in a great empire. Naturally, there were great differences of culture in various countries ; while the cities of Sumer enjoyed urban amenities in the midst of a richly farmed countryside, the outlying districts which had not been regularly colonised were left largely to their own devices. Egypt, the Indus Valley and Crete were genuine colonies; North Africa, Arabia and the north-west of Europe including Britain, were for the most part settled only as districts supplying metals or other natural resources.

But even in countries where no permanent settlement was made, the Sumerian explorers set out a complex geometrical arrangement of points which served both for astronomical and religious purposes. This arrangement of ancient sites shows that the Gothic scientists possessed an extremely advanced knowledge of mathematics and of practical surveying. Since scientific knowledge at that time was a closely guarded secret, it is not surprising that we possess no early literature dealing with these subjects, for the instruction was passed on from generation to generation by word of mouth. This prevented important knowledge falling into the hands of those unfitted to use it. Since the loss of this knowledge, humanity has groped through a long age of comparative darkness, and is only now coming into the light once more.

Owing to the sacred character of the points marked on the ground, many of them have been preserved to the present day : churches were built on ancient mounds and inside circles of stones, and parish boundaries run along forgotten trackways. Consequently it is still possible to prove the existence of the ancient system by finding that various sacred places and monuments of antiquity fall into straight lines and circles, drawn from centres also marked by monuments.

Stonehenge and Avebury are notable instances of important early sites which form part of this system, but in all parts of Britain and Ireland, and also in Europe and Asia this wonderful proof of ancient skill can be found.

Everyone should see the "Long Man" cut in the chalk at Wilmington in Sussex, which shows us one of the early surveyors with his two sighting staves.

The alignments of many points on a straight line were originally theoretical lines comparable to the base lines of the modern Ordnance Survey (many modern trigonometrical points are identical with ancient sighting points, showing that surveyors have still the same idea of the best bases to choose). But often the straight lines formed convenient routes, for they were the shortest ways from place to place.

A system of well-marked roads and tracks developed, far more scientific than our present road system. Even in its decline it formed the basis of the great Roman arterial roads, which generally are found to be made up on various portions of earlier straight roads ; this is the reason why Roman roads, though following a comparatively straight course from town to town, are in fact composed of a number of straight sections.

The west of Britain, particularly Cornwall and Wales, contained many mines, and was the largest source of tin in the ancient world. For this reason the seafaring Barat and Amurru or Amorite clans of the Goths from the times of the sea-king Uruash and onwards, kept up a constant intercourse with Britain and its small dark-complexioned Stone Age inhabitants.

A considerable number of Gothic scientists and skilled miners resided in the country, but there was no general Gothic settlement, so that we find the observatories, temples and sacred stones are built in the rough, because to preserve the secret of metal, the natives were taught how to make efficient flint and stone tools, but not to use metal, which might have caused dangerous revolts. Besides, no purpose would have been served by building in the highly expensive style common in Sumer. In the same way we do not now build copies of Buckingham Palace or St. Paul's Cathedral in colonial mining settlements, though we do prepare accurate maps of the country.

Many of the stone circles, besides serving as Sun Temples

were specially built to take observations of the Sun on Midsummer Day, and other fixed points in the calendar, and in several cases a Sumerian carved character still exists, marking the correct point on the stone from which to take the observation.

The religious uses of these great circles, open to the sky, will be described in a later chapter. As in the case of churches, their precincts were used as sacred ground for burial, and burials also took place inside some circles ; so numerous are the burials around Stonehenge that it must have been regarded much as is Westminster Abbey nowadays.

It should be pointed out that at Stonehenge the building was altered later by people ignorant of, or opposed to its function as a Solar observatory and Sun Temple ; these were probably blood-sacrificing "Druids" of late pre-Roman times.

Avebury, probably earlier than Stonehenge, consisted of an enormous stone circle with long avenues of approach, and was the principal sanctuary of southern Britain ; close by lies Silbury Hill, the largest circular artificial mound in Europe, formed as a "colonial" counterpart of the great temple ziggurats of Sumer.

The tradition of building with roughly hewn stones of large size in colonial districts lasted for many centuries ; buildings, canals and harbours, are found on the Caroline Island and elsewhere in the Pacific, which were reached but not occupied by the ancient civilization until long after the megalithic period of western Europe.

This period in Britain lasted nearly two thousand years, though owing to the collapse of the eastern empire, the system was in a state of decay at the time of the first real Gothic settlement of Britain, about the year 2271 (B.C. 1103) ; nevertheless, contact was always maintained through the Gothic Phoenician traders with Egypt and the Near East, especially at periods of prosperity, such as under the 18th dynasty in Egypt.

Turning back to the central provinces of the empire, we can see that their real civilization was as high, in many ways higher, than that we enjoy to-day.

Great roads and canals linked up the cities and naval and merchant fleets plied up and down the Red Sea and Persian

Gulf and through the Mediterranean. Postal services were organised, and private letters, as well as official correspondence, were frequent ; even love-letters have been preserved, together with thousands of contracts and deeds. Commercial and property law was highly developed, and Sumerian deeds of four and five thousand years ago gave detailed descriptions of estates and were sealed by the contracting parties before witnesses.

The kings and local governors promulgated codes of law, which formed part of the school curriculum, and were inscribed in public places so that no-one should be ignorant of his just rights and privileges, or of the duties incumbent on him as a citizen. Courts, with judges appointed by the Crown, administered the law, and the King in person gave judgments on appeal.

We have already touched on the scientific knowledge of the Sumerians employed even in the remote parts of the earth ; in Sumer itself the calendar was regulated, and complicated astronomical forecasts were made of eclipses and the movements of the planets.

But it is the arts of Sumer which make the greatest impression on the beholder, so long accustomed to take pride in modern progress. Different styles have been legion, but none were more splendidly executed, or with better taste, than that of our ancestors of five thousand years ago. Their portrait statues, minutely engraved seals, ornaments of gold and inlay, metal and pottery utensils of beautiful shape, have never been surpassed ; magnificent temples and palaces, covered with gold and mosaic work, well-planned cities with efficient drainage, baths and sanitation, all show a mentality and breadth of view of the highest order. Although their music perished, we can still see their splendid musical instruments, and read their noble and eloquent poetry.

Surely an age of magnificent achievement, destined for so long to be remembered only as a legendary "Golden Age" of perfection, but now again recognised as a glorious Truth.

CHAPTER IV.

DIVIDED RULE

THE cultural achievements of Aryan civilization were in danger of being lost when the First Empire broke up into a number of comparatively small states. After a period of disorder there emerged three powerful kingdoms, Egypt, Babylonia and Crete, while the ancient Gothic lands in Asia Minor and the north formed a fourth state which was later to be known as the Hittite Empire.

About
852
B.C. 2522

About
881
B.C. 2493

About
923-1014
B.C. 2451
—2360

About
949-983
B.C. 2425
—2391

After the death of Shudur-kib, last emperor of the family of Sargon the Great, the princes of the city of Enoch ruled for twenty-eight years, but their reigns were only phantoms of past greatness. The fifth of these kings was overthrown by a Gothic expedition from the north.

For over forty years Mesopotamia was ruled by a governor sent from the north; then for nearly a century came a period of electoral princes, chosen mostly from branches of the Gothic royal family, and subject to the suzerainty of the Gothic king. Two of the princes of Lagash, Bakus (Ur-bau) and his nephew and son-in-law Gudia, were specially distinguished. Bakus held the kingly office for two terms, and ruled his own province of Lagash for more than thirty years, restoring its ancient glories and building numerous temples.

Gudia, one of the most famous kings of Sumeria, was an even greater builder, and travelled throughout the empire from Cappadocia in the north to Sinai in the south, and from the Mediterranean to Persia, in search of rare materials for his temples. He organised transport for enormous beams of cedarwood and great blocks of stone over distances of many hundred of miles by land and sea, and employed skilled architects, one of whose scaled plans for a temple is still in existence.

He was a religious mystic and developed the temple rituals, he favoured polytheism, the gods being his own deified ancestors. However, he did not forget the administration of justice, which he reformed. He also built a hall at Lagash in imitation of the Hall of Statues at Nippur, containing

statues of earlier emperors.

After a long rule at Lagash he was succeeded by his son Pisha Ruddu (En-ridi-pizir), who as priest-king opposed the practice of human sacrifice and was deposed by the Moon-cult faction after the overthrow of the Guti dynasty. When he had completed a seven-year term of office as king of Sumer, he was succeeded by prince Tirigan. After a rule of only forty days, Tirigan was overthrown and killed by Utukhe-gal, prince of Enoch, nominee of the "popular" faction.

About
1007
B.C. 2367

Utukhe-gal kept the throne for over seven years, but was deposed by Uruash-zikum (Ur-engur) prince of Ur, who had married the daughter of King Gudia. He constructed a number of new canals in southern Sumer, restored the Sun-Temple at Nippur, and built the enormous ziggurat at Ur, dedicated to the Moon-god. His son Dukgin (Dungi) reigned for fifty-eight years and was prominent for the favour he showed to the popular Moon-cult, for which he devised new liturgies and composed hymns.

About
1014
B.C. 2360

Dukgin's son, Bur-Sin I, continued his family's devotion to the Moon-worship, and took drastic steps against the Solar religion of his ancestors. His brother, Suash-Sin (Gimil-Sin), and nephew Ibil-Sin, were the last kings of this dynasty. During the reign of Bur-Sin, a certain Ur-Dunpae, a banker became prominent in the affairs of state, and his son An-Nanndu rose even higher. Towards the end of Bur-Sin's reign An-Nanndu was appointed priest-king of Lagash, and in the next reign he became prime minister of the empire. As time went on he monopolised an increasing number of great offices until he was governor of thirteen different provinces.

About
1040-1098
B.C. 2334
—2276

He usurped the reins of government, and king Ibil-Sin, who was probably a minor at the time of his accession, became a puppet in his hands. This period was characterised by over-luxury and effeminacy, and corruption was rife. But the downfall of Ur was at hand ; Ishbi-ashurra, governor of Elam, in southern Persia, rose up against the effete rulers, devastated Ur, and sent Ibil-Sin in chains to Elam.

About
1107-1142
B.C. 2267
—2232

The new dynasty made their Mesopotamian capital at Isin in the centre of the country, but after less than a century the fifth king, Libiash-ugun, was driven southwards by Dashashi-urash, king of Assyria in the north. He and his

About
1142
B.C. 2232

About
1236
B.C. 2138

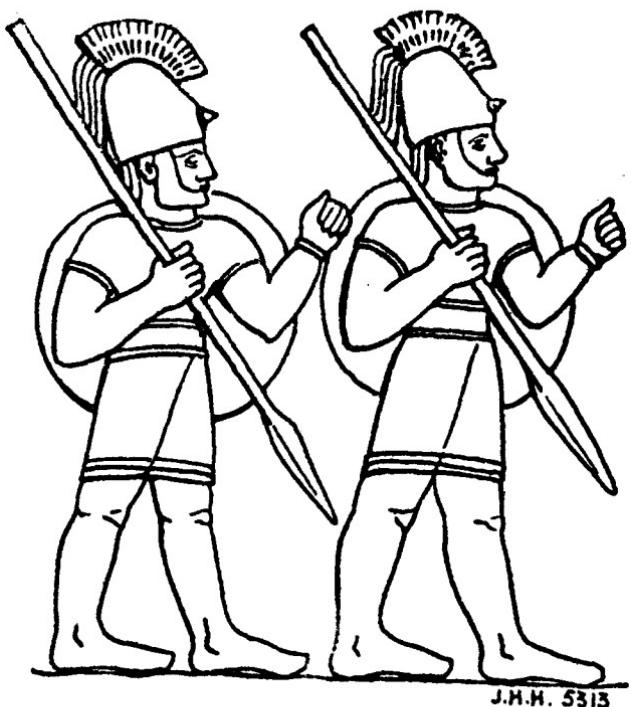


PLATE III. Hittite soldiers. Note their plumed helmets as origin of those used in ancient Greece and Rome and still seen on the figure of Britannia, and their European type of face and figure. (Hittite relief from Carchemish, British Museum.)

successors ruled from Isin, but the river-delta remained in the hands of the Elamite dynasty. Both these dynasties of Isin favoured the Moon-cult and used extensively the Semitic language of the majority of their subjects. The kings, like their predecessors from Dukgin onwards, assumed the title of a god during their own lifetime.

Eventually Isin was captured by Anuba-mubalit (Sin Mubalit) the Gothic prince of Babylon, who became nominally the emperor of Mesopotamia. He reigned for four years after assuming the overlordship of the country, and when he died he was succeeded by his son the great Hammurabi.

King Hammurabi reigned for forty-three years ; he occupied the rebellious city-states of Sumer and in his thirtieth year defeated Elam. In his thirty-ninth year he conquered Assyria, and thus became emperor of the whole of Mesopotamia.

He was a Sun-worshipper and most splendidly adorned the Sun-Temple at Sippara. Towards the close of his reign he made public the result of his labour of many years : a complete revision of the laws of the empire, nearly three hundred in number. These laws he caused to be inscribed on a pillar of stone and set up in the temple at Sippara where they stood for eight hundred years ; the pillar was then stolen by the king of Elam and taken to the city of Susa, where it remained for three thousand years, so that his laws remain to this day.

Hammurabi died at a great age, and his son, Samsui-uduna, reigned, but the south part of the country near the sea rebelled and maintained itself as a separate kingdom for three hundred years.

The third king after Samsui-uduna was Ammi-saduga, who was a great astronomer and had records made of the movements of the planets during all the years of his reign. He ruled for twenty-one years and after him Samsu-satana reigned for thirty-one years, when his land was invaded by the Gothic Hittites ; after the Hittites had returned to Cappadocia the king of the south country, Saharki-bal, ruled in Babylon for fifteen years.

After this came the Kassi princes from the land of the Hittites with an army, and stormed Babylon, and the Kassi ruled in Babylon for more than six hundred years. They

About
1367
B.C. 2007

About
1371-1413
B.C. 2003
—1961

About
1409
B.C. 1965

About
1413
B.C. 1961

1517
—1537
B.C. 1857
—1837

1568
B.C. 1806

About
1584
B.C. 1790

were of the Gothic people, and used once more the Sumerian language which was akin to their own. They improved cultivation and the methods of holding land, and bred horses. In later years they allied themselves with the Medes and Hittites and with Egypt, so that the great empire of all the civilized world almost seemed to have arisen again. But at last the Kassi weakened in their turn and the country fell into the hands of the subject peoples ; afterwards for a time it was under the rule of the Gothic kings of Persia and of Alexander the Great, but in the end it was left to the people who for lack of skill neither made nor mended canals, so that the desert swallowed up the wheat fields and the pastures and the land of Sumer lay waste to this day.

In Egypt the princes who ruled after the division of the first empire had made the land strong and great so that it was the finest kingdom in the world. The king was known by his title of Pharaoh and had great power. King Cheops in the fourth dynasty built the great Pyramid for his tomb, and his brother Chefren who succeeded him built the second pyramid. In their time the land flourished and the crafts prospered, and expeditions were made into the south by land and sea.

About
1374
B.C. 2000

About
1586
B.C. 1788

About
1794
B.C. 1580

After their days Egypt fell into confusion and Hittite princes conquered the country and ruled it for a time, but were eventually driven out by the great pharaoh Amasis I, who afterwards erected many buildings at his capital of Thebes and reigned gloriously. Thothmes I conquered the northern lands as far as the river Euphrates and built many temples, while his daughter Queen Hatshepsu patronised the arts of peace and sent great fleets to trade and explore in the south. Her nephew, Thothmes III reigned fifty-four years and was the most famous of the pharaohs. He brought all Palestine and Syria and much of Arabia and Nubia under his sway. This great empire he divided into provinces with Egyptian officials living in all the chief cities, and the princes of the provinces sent their sons to Egypt to be educated.

The next three kings made the empire even larger and the last of them, Amenhotep III was able to enjoy many years of peace. His son Amenhotep IV was one of the most remarkable men in history. When he was a young man his father made him co-regent, and he devoted himself to study-

About
1963-1999
B.C. 1411
—1375

ing the state religion, which was the cult of the Sun-God Amen. He found that it was full of superstition and corruption and had fallen away from the lofty monotheism of the first dynastic period.

About
1988
B.C. 1386

Since the capital, Thebes, was the chief place of the priests of Amen, he decided to build a new city, and dedicated it to the God of the Sun, or Aten, restoring the pure ancient worship of the Gothic Aryans his forefathers. He changed his name to Akhenaten and his wonderful new city, with palaces and open-air temples, was built beside the Nile.

With his beautiful Queen, Nefertiti, he lived there for the rest of his life, reigning for six years after the death of his father. But the Hittites attacked the northern parts of his empire, and since the king hoped for an empire of universal peace like the ancient one, he led no army to defend Syria, and much of it was lost.

About
2005
B.C. 1369

When he died his youngest brother Tutankhaten came to the throne, and because he was only a young boy, the priests of Amen persuaded him to go back to Thebes, and his name was changed to Tutankhamen. He died when he was only eighteen years old, and was buried in a most splendid tomb within coffins of gold and wood and with his couches and thrones and chariots and all manner of beautiful things which had belonged to him ; and all these things can be seen at this day.

About
2014
B.C. 1360

Afterwards troubles again came upon Egypt, but there arose a king, Rameses I, who again restored order, and his son Seti I rebuilt ruined temples and fought battles to restore the empire. His beautiful carved alabaster sarcophagus can still be seen in London. Seti's son, Rameses the Great, conquered all southern Syria and was a great builder. King Rameses III was devoted to religion and endowed the temples with an enormous proportion of the country's wealth, but he also established Egyptian sea-power in the Mediterranean. But after him the fortunes of Egypt again declined.

About
2024
B.C. 1350

About
2044-2109
B.C. 1330
—1265

About
2174
B.C. 1200

It is now time to follow the story of the other two "Quarters of the World," the early Gothic land of the Hittites in Asia Minor, and the Mediterranean sea-power based on the island of Crete. Most of the later kings of Sumer claimed the empty title, which in the days of Menes had been a reality, of "King of the Four Quarters," though

Egypt, Crete and the north had broken away.

The Gothic Aryans came from the north, and though they were always eager to rule over the sunny lands in the south, the climate was unfitted for them and in time they began to die out. So that the royal line should not die also, many of their princes took to wife women of the subject peoples ; their families degenerated, power was relaxed, or became cruel and tyrannical. Then came disorder and revolution, and in each case order was only restored by the coming of a new dynasty of Gothic princes from the north. We have seen that this happened in Sumer, when the Guti kings sent governors and princes to rescue the land from confusion, and again when the dynasty of Babylon rose to imperial power. Only three hundred years later this too had sunk, and was replaced by the Kassi, who came in great numbers and were able to maintain themselves for six hundred years.

In Egypt also, the same sequence of events took place, though many of the pharaohs restored the blood of their race by marrying Gothic princesses of the Mitanni (Medes) and Hittites.

Similarly with the island empire of Crete, the rulers were a small minority who maintained close contact with Egypt, and to a less extent with the rest of the old empire. The islands of the Aegean Sea, the mainland of Greece, and part of western Asia Minor all belonged to Crete, and colonies and trading stations were also planted further west in Sicily and the south of Italy. This western sea-power was the greatest force in the Mediterranean for about a thousand years, though Crete was subject to earthquake shocks, one of which destroyed Cnossus the capital. It was rebuilt however, and lasted another two hundred years as a splendid city of high culture with a fine palace and magnificent art. But the dynasty was becoming weak, and the fleet no longer restrained piracy at sea.

Eventually the vigorous princes of Mycenae, the chief city on the mainland of Greece, usurped the throne, and destroyed Cnossus ; thenceforward the capital of the western empire was at Mycenae. But the ancient city of Troy, which had acknowledged the rule of the kings of Cnossus, sought the protection of the Hittites.

As we have seen, the importance of the fourth, or Northern

About
1784
B.C. 1590

About
1980
B.C. 1394

Empire of the Hittites, lay in its situation, for the climate of Asia Minor was much more suitable to the Aryans than that of the southern regions. So for a thousand years the Hittite Goths ruled the early realm of king Adam. For long periods, as we already know, they were also overlords of the eastern empire of Sumer and Babylon.

One of their greatest kings, Shubbilulumia, ruled at the time of the pharaoh Akhenaten, when he was able to extend his empire at the latter's expense, and also subdued the Mitanni or Medes. His grandson king Hattushil III formed a great alliance with all the small states of Asia Minor and with his kinsman the Babylonian emperor, Kadashman-Enlil II. Hattushil's son, Dudkhalia III, was also a powerful king, and formed an alliance with the Ionians of western Asia Minor against the power of the king of Mycenae, the great Atreus.

The greatest city in the west was Troy, which had never acknowledged the right of Mycenaean kings to the western throne. Two thousand years had passed since its foundation by Adam ; it had enjoyed a long period of prosperity, being several times enlarged and rebuilt, but was destroyed by a disastrous fire. After this it remained for a long while a small city-state, but eventually regained and even surpassed its former importance, owing to the increase in trade through the straits to the Black Sea, from which it derived a large revenue in tolls, and it was besides the greatest port serving the interior of Asia. It had always been the centre of metal-working and skilled craftsmen, and since the fall of Crete it had been drawn back into the orbit of the Hittite monarchy to which it had originally belonged.

After the death of king Dudkhalia III, the long-lived Hittite power weakened at last, and in the time of his grandson, Dudkhalia IV, the empire was reduced to a small kingdom with its capital at Carchemish.

By this time war had broken out in the west, and Troy was besieged by a large Greek force under king Agamemnon, son of Atreus. The city held out for ten years, but since the Hittites were unable to send help, it was eventually taken and destroyed by the Greek force and its king, Priam, killed. And because Troy was the first city of the Gothic Aryans

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| About 1963-2016 B.C. 1411 —1358 |
| About 2085-2119 B.C. 1289 —1255 |
| About 2119-2145 B.C. 1255 —1229 |

| |
|----------------------------|
| About 2145 B.C. 1229 |
| About 2184 B.C. 1190 |
| About 2182 B.C. 1192 |
| 2191 B.C. 1183 |

founded by king Adam and the centre of the ancient crafts, men spoke of its fall and sang of the valour and prowess of its warriors and of their foes the Greeks. And the tales and the songs were in after ages made into books and may be read to this day.

CHAPTER V.

THE SETTLEMENT OF BRITAIN

Not only had Troy fallen, but almost the whole of the ancient world. The Hittite empire had collapsed, and within a few years the Kassite dynasty of Babylonia was to disappear also. The last of the great Gothic dynasties of Egypt, the 19th, had reached the peak of its fortunes and their empire had passed into the hands of corrupt priests and officials, while the law was so far from being respected that the royal tombs were pillaged more or less with impunity. Six centuries were to pass by before the rise of the next great Aryan power, that of Persia.

Previous migrations of the Gothic Aryans had been towards the south and east, though a few colonies were to be found scattered through the Mediterranean, some of which were united into the Phoenician sea-empire, which consisted of seaboard towns with valuable harbours and trade, each with a fleet of traders and adventurers.

This Gothic sea-power had existed for many centuries, but now became of great importance owing to the downfall of the Aryan dominions on land. Similar causes led to similar results two thousand years later, when their descendants the Vikings became a power based on mastery of the sea after the collapse of Roman civilization.

Naturally a large proportion of the Phoenician traders were of the subject races, but the leaders still belonged to the Gothic stock and spoke a form of the old Aryan language, parent of the later languages of Britain and of most of Europe. The Phoenician fleets maintained contact with the lands outside the Mediterranean, for they now held a monopoly of the essential tin trade. It was natural that Trojan and other refugees from Asia Minor should join the Phoenicians who were a kindred people, with their capital at Tyre on the Syrian coast, once a part of the ancient empire.

It is related that a Trojan prince, Aeneas, fled to Italy and obtained the kingdom of Latium. His great-grandson Brutus,



PLATE IV. Map of early England to show
antiquities.

was exiled to Greece, and there came into close touch with the descendants of Trojan captives. Many of these Trojans put themselves under his leadership and eventually set sail in a large fleet, passing by sea to Gades in Spain, now Cadiz.

There they were joined by many other Trojan clans under their prince Corineus, and the enlarged fleet sailed on, touching western Gaul, and finally landed in Britain at Totnes.

It is probable that among the new immigrants were many refugees from the Hittite empire which had just been invaded by Tiglath-Pileser I, the "Semitic" king of Assyria.

Brutus and his followers settled the south of England after some conflict with the earlier Amorite Gothic Phoenician miners, the so-called giants of the chronicles, which relate that Corineus wrestled with one of the Amorite chiefs, Goëmagot, and eventually threw him over the cliff near Plymouth. This story is of interest, as it is the origin of the famous Guildhall giants of London, now known as Gog and Magog, but properly Corineus and Goëmagot.

Brutus advanced eastwards and founded a settlement on the site of London which he named Tri-novant or New Troy, and enacted laws for the government of the colony.

For a century or more Gothic settlement was probably confined to the south; then the north of England and the south of Scotland were also annexed, and a number of towns founded. Gaul was invaded by the Britons, and they also settled in Germany, making themselves masters of the country. Over a thousand years later the descendants of these colonists returned to England as "Anglo-Saxons."

Some two centuries after the time of Brutus ruled Bladud, who is said to have founded Bath and to have been a mechanical inventor. He even made experiments in aviation, which cost him his life. His son was the famous King Lear whose misfortunes form the subject of Shakespeare's play.

For many centuries Britain was divided into a number of small states, which enjoyed a considerable prosperity under the suzerainty of the dynasty of Brutus, in spite of civil wars and invasion from the continent.

Himilco, a Carthaginian navigator, has left an account of his visit to Britain, of whose people he records that they were "a powerful race, proud-spirited, effectively skilful in art, and continually busy with the cares of trade." At about

About
2271
B.C. 1103

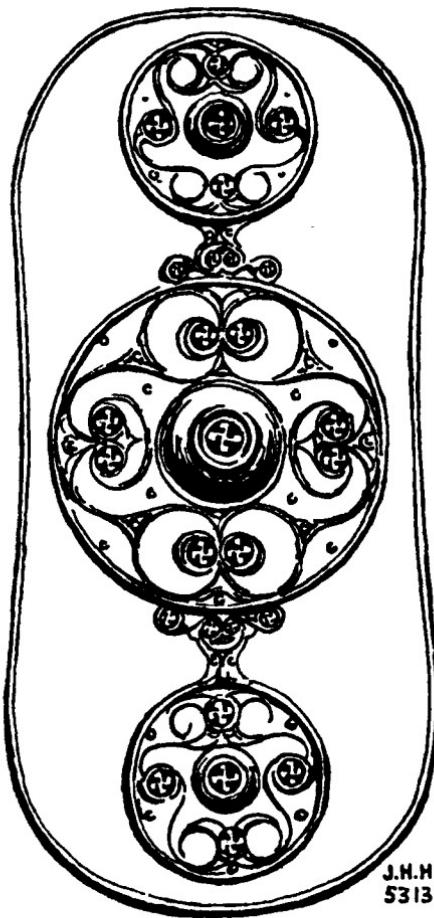
About
2267-2269
B.C. 1107-
1105

About
2274
B.C. 1100

About
2404
B.C. 970

About
2496-2516
B.C. 878
—858
About
2516-2576
B.C. 858
—798

About
2874
B.C. 500



J.H.M
5313

PLATE V. British bronze shield, from the time of King Cassibelan. The round black studs containing reversed fylfots are of red enamel in the original. (Found in the Thames at Battersea ; British Museum.)

this period Denmark had been occupied by a British force, and soon after, in the reign of King Dunwal Molmutius, British law was formed into a code, which has been handed down to the present day in traditional form. His son Brennus conquered Gaul, led a Gaulish force into Italy to avenge a Roman breach of treaty, and captured Rome itself.

In the reign of Gorbonian I an expedition of Gothic Phoenicians under Part-olon, a native of Cilicia in Asia Minor, settled in south-west Ireland, and later were granted a part of Scotland. These Phoenicians had been driven out of Cilicia by the Spartan Greeks, who had annexed the country.

Part-olon founded a dynasty which ruled over the Picts, the small dark people of Ireland and Scotland.

A period of invasion and disturbance now began in Britain, and the country was put into a state of defence by the building of a large number of hill-forts which are still among the most striking remains of antiquity in our country.

Figsbury Rings, near Salisbury, is one of the earliest of these forts, and certainly the best known is Maiden Castle in Dorset. Here the early defences were quite simple, and at first only enclosed a portion of the great British city whose remains we now see. After some fifty years of peace the rest of the hill-top was added to the original fort, probably under King Gorbonian II, who was famous as a builder. Thus it remained a hill city with an increasing population, until the time of King Beli the Great when the enormous ramparts were erected, and faced with stone. Were it only for the production of this amazing piece of fortification King Beli would deserve lasting remembrance, but in addition he patronised the arts, and it is in his time that the finest period of "Celtic" art began.

For some generations, pottery had been decorated with delicate curving designs ; these were now transferred to metal, the design being inlaid on bronze in red enamel, and at a later date also in blue and yellow. But the finest pieces belonged to the earlier period, when red alone, the sacred colour of fire, was in use.

Shields, helmets, horse-brasses, the backs of mirrors, and many other objects were covered with a profusion of orna-

About
2901-2941
B.C. 473-433

About
2979
B.C. 395

About
3039-3049
B.C. 335-325

About
3264-3304
B.C. 110-70

ment which has never been surpassed in any style, for exquisite taste and delicacy of execution. It is of special interest in that this type of enamel work was never made except in Britain, and the whole style was a typically British achievement.

About
3304-3315
B.C. 70-59

Beli was succeeded by his son Lud, who is said to have built the western gate of London, which is still known by his name. Whether the name of London itself does not also derive from him, is still a mystery.

3319, 3320
B.C. 55, 54

During the reign of his brother, Cassibelan (Cassivelaunus), the invasions of Julius Caesar took place, when the renowned Roman general met his match for the first time and was forced to leave Britain after two attempts to bring the country under Roman rule. His expeditions are a witness to the importance of British influence on the continent, for his operations in Gaul had been greatly hampered by the support which the Gauls received from their British kinsmen.

About
3349-3388
B.C. 25-
15 A.D.

3416-3425
43-52 A.D.

Cassibelan ruled from the city of Verlamion (St. Alban's) but his nephew Cymbeline (Cunobelin) broke the power of the rebellious Trinobantes of Essex and moved his capital to Camulodunon, the modern Colchester. Both cities were linked to London their port and to each other by direct roads, which were re-used by the Romans, whose conquest of Britain in the reign of Cymbeline's second son Arviragus (or Caratacus) brought to an end the island's independence for nearly four centuries.

CHAPTER VI.

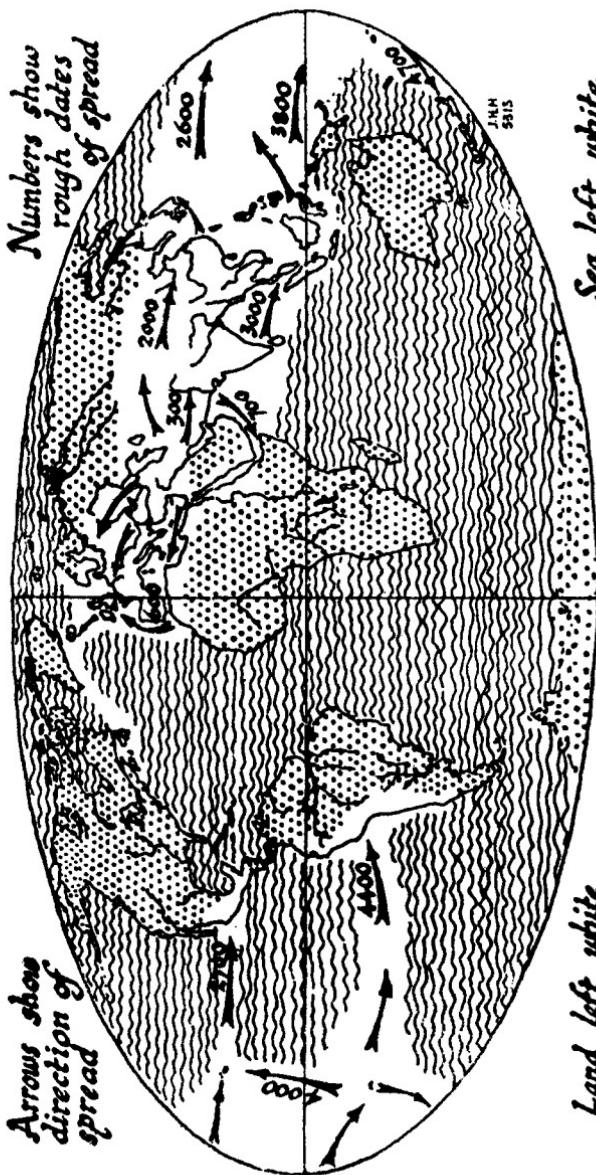
FROM CHINA TO PERU

IT is impossible in the space of a short booklet to continue even a skeleton of world history beyond the Fall of Troy, but it is necessary to show how Aryan civilization spread from its source to "the uttermost ends of the earth."

Gothic culture, art and letters probably reached China before Troy fell, for soon after that date a highly developed civilization was centred around Anyang, the early Chinese capital. This culture possessed great skill in bronze-founding and sculpture, and used a picture-writing of similar type to the earliest Gothic Sumerian.

The ancient literature of China collected by Confucius in the 6th century B.C. shows that the early rulers were monotheists and belonged to the Solar cult ; this suggests that they left the Cradle of Civilization at an early date. The works of Confucius himself and his followers are models of Aryan wisdom, full of deep thought mixed with a charming simplicity and a sense of humour typically Aryan in spite of an Oriental twist.

From China seafaring Goths crossed the Pacific to America, taking with them their knowledge of higher mathematics, astronomy and metal-working, and establishing an agricultural civilization among the natives they found there. There is evidence from portrait-sculptures found in Mexico that the civilized peoples there had lost all traces of their leaders' Aryan physical type by the beginning of the Christian era, from which it seems that the original influx was a small one ; the nation which reached the highest state of civilization was that of the Mayas, who were already in Central America two or three centuries after the Fall of Troy, perhaps earlier, but their historical period begins with a series of observations of the Sun, begun on August 6, 2761 (613 B.C.) as a result of which a perfected calendar was inaugurated in 2794 (580 B.C.) This most remarkable calendar gives the date October 14, 3373 B.C. for the beginning of civilization, agreeing



Land left white represents civilised areas. At 4900 shows routes of migration.

Sea left white
At 4900 shows routes of migration.

The Main Streams of Gothic Culture ~

almost exactly with the date of Adam's accession given in the ancient Sumerian lists.

The early Maya Empire first rose to importance 500 years after the inauguration of the calendar and lasted for seven centuries, building the great cities of Copan and elsewhere in Guatemala and Honduras. For three hundred years there was an era of comparative darkness, ended by the rise of the second empire, with its capital further north at Chichen Itza in Yucatan. Soon after this a second Gothic invasion took place, probably from the Pacific Islands. These Aryans founded the Toltec Empire, and two hundred years later their great leader Quetzalcoatl overcame the Mayas and transferred his capital from Tula to Chichenitza. Like his great ancestor King Adam more than four thousand years before, he put down the bloodthirsty cult of human sacrifice and introduced the Fire-cult and the teaching of honesty and good will.

About
3274-3973
B.C. 100
—600 A.D.

About
4333
960 A.D.

About
4373
1000 A.D.

He inaugurated the new "Era of the Sacred Fire" on February 16, 4569 (1196 A.D.), introduced orders of nobility and improved the coronation ceremony. But like many earlier noble reforms this was destined to speedy destruction, for the superstitious priests of the old rites provoked a civil war of religion which practically destroyed the empire in 4593 (1220 A.D.).

A century later rose the Aztec power, founded on the knowledge left by the Mayas and Toltecs, but pervaded by the cruelties of sacrifice. After only two centuries their country was annexed by the Spaniards.

About
4394
1021 A.D.

A similar end awaited the splendid empire of the Incas in South America. This was founded by Manco Capac, who is described as a white man, the Child of the Sun, who must have been the royal leader of an Aryan fleet which had crossed the Pacific. This civilization was one of the most magnificent and well-ordered in history, and under one of its last kings, Huayna-Capac, covered almost the whole west coast of South America, and a great part of the inland districts. It possessed a system of paved roads linking all parts of the country and a highly developed agriculture, together with the religion of the Sun, which may have been first introduced by an earlier migration than that of the Incas, coming direct from China.

4860-4898
1487-
1525 A.D.

After Huayna-Capac's death, civil war ensued between his two sons, Huascar and Atahualpa, which gave the newly arrived Spaniards their opportunity to possess themselves of the country and its enormous riches.

The origin of expeditions to America can be traced in the old world. After the decline of the Hittite empire, a Gothic kingdom still existed to the north of Syria, with its capital at Carchemish, and many of their kinsmen were settled to the north and east of Assyria, which was the centre of the anti-Aryan reaction of the Semitic and Armenoid peoples.

The Assyrian empire, based on the well-organised Gothic empire of Babylon which had been conquered from the Kassi dynasty, grew in power and extent, and nearly five centuries after the Fall of Troy the last vestige of the Hittite Empire succumbed to their onslaught. Carchemish, was destroyed, and its Hittite king, the heroic Wisiti (Pasiris), slain.

Hittite refugees fled to their kinsmen in Media and Persia, and this led to a new stream of migration to the east, through Baluchistan to India.

The Barat Goths who led this migration quarrelled among themselves after their arrival and the great "Bharat War" to decide the partition of their new country was the result. This was the beginning of the permanent settlement of India by the Aryans.

Not long after this the Medes were strong enough to overthrow the Assyrians and destroy Nineveh their capital, and to regain for the Goths a great part of their early empire in Cappadocia, as well as the lands to the east of Persia. Sixty years later the Mede dynasty was overthrown by the Gothic prince of Persia, Cyrus, who within a few years had annexed the whole of Asia Minor and the Babylonian Empire. His son Cambyses conquered the Egyptian Empire, while Darius and Xerxes penetrated further into Central Asia and captured Thrace and Macedonia, as well as many of the Greek islands. They were driven back, however, from the mainland of Greece. This was the second world empire, and lasted for two centuries, when it was conquered by Alexander the Great of Macedon.

After his death it became once more divided, and never

**2657
B.C. 717**

**About
2674
B.C. 700**

**About
2704
B.C. 670**

**2762
B.C. 612**

**2825
B.C. 549**

**3040-3051
B.C. 334-323**

again formed a single state. Alexander invaded western India and came in touch with the eastern Aryan civilization there. His invasion caused a further wave of Aryan migration towards the east, which settled in the Malay Archipelago, founding various states there which have left the remains of their majestic buildings, and after several centuries sent onward fleets into the Pacific.

About
3074
B.C. 300

About
3850
5th c. A.D.

About
4000
7th c. A.D.

About
4700
14th c. A.D.

Some of these adventurers reached Fiji and the neighbouring islands, while others in greater numbers sailed further east to Polynesia and to New Zealand. Still others went north to Hawaii, and from there or from further south came the family of Quetzalcoatl to America to found the empire of the Toltecs, and Manco-Capac to establish the Inca kingdom of Peru.

From time to time the urge to adventure sent fleets from one island group to another, the last of the great expeditions being that which brought the Maoris to New Zealand, which had already been partly settled by some of their kindred centuries before.

But among the islands the climate again proved unsuitable to the maintenance of the pure Gothic stock, which eventually married with the subject races, though even now many of the kings and nobles of the islands are almost white, with refined Aryan features.

Far away in Europe the same process had gone on among their distant cousins who had given civilization to Greece and Rome ; the old states fell and gave place to new, but ever the Gothic stock is found, refreshing and renewing the blood of the peoples.

CHAPTER VII.

TOWARDS THE PRESENT

THE Roman Empire which had engulfed Britain, owed its origin to the enterprise of the same Gothic Aryan stock. For nearly four centuries after the conquest of Britain our fortunes were bound up with the great empire, though native British crafts and traditions were kept alive, and a great deal of leadership in local affairs at least was still exercised by the British princely families.

After the Roman army of occupation had been withdrawn, there was a period of some fifty years during which the country remained nominally a portion of the empire and gradually rebuilt the framework of an independent state. But the breakdown of the empire and relative over-population on the continent had produced the beginnings of the Viking period of seamen in search of a settled home, similar to the much earlier period of Phoenician roving, at the disruption of the states of antiquity.

Tribes from northern Europe, led by kindred Gothic princes, landed on the south-east coast of Britain and soon settled considerable tracts of country, at first peaceably, but afterwards in the teeth of opposition from the Britons.

In many districts the two peoples gradually united, though in others the Britons were driven out almost completely, and a fresh division of the country made, with new villages in positions suitable for the intensive communal system of farming general among the Angles and Saxons. This system of the village community was not altogether new to Britain and was probably similar to that introduced by the Kassi dynasty in Babylonia. Its principal advantage was that no individual was able to escape from his obligations to the community, which stood or fell together, nor was there any undue division into classes based on wealth, with the pernicious results so well known in the modern state.

For more than a thousand years this system formed the bond uniting the whole of the nation, which depended for its livelihood on the successful cultivation of its fields.

As in ancient Sumer, the country was divided into a number of states, acknowledging the principle of a sovereign overlord, the Bretwalda, who was sometimes of one local dynasty, sometimes of another.

In spite of the conflict between Saxons and Britons, the dynastic continuity was preserved, for Ina, the first of the great kings of Wessex, was the grandson of a British princess, probably the sister of Cadwaladr the last of the British line of kings. This legitimate claim to the throne was the decisive factor in settling the suzerainty upon the family of Wessex, and ensured better treatment for the Britons than they had received in the other Saxon states. Ina made the first series of Saxon laws, which are still preserved and form the basis of our later law.

Assisting the sovereign was the Witanagemot or Council of Wise Men, who consisted of the Royal Family and higher thanes or nobles. It was the Witan, with the King at its head, which preserved the ancient Gothic traditions and laws, and determined the succession to the throne.

The greatest of the Saxon kings was Alfred, who issued a revised code of the ancient laws and translated many books into English for the benefit of his subjects. His great knowledge, simplicity, and exertions on behalf of the country made him one of the noblest and most human figures in our history.

Before his time, a new series of invasions had taken place by the Danes, who settled in the north and east of England. A century after Alfred's death, the Danish king Sweyn won the crown from the weak Ethelred II; three years later, Edmund Ironside, Ethelred's son, was defeated by Sweyn's son Canute, who allowed Edmund to retain Wessex, but he died within the year. The Witan then elected Canute king of all England, and his wise reign of twenty years united the whole country into one nation.

We cannot here trace the decline of Saxon power and the Norman Conquest when a new branch of the Gothic ruling caste invaded Britain. William the Conqueror, however, was elected by the Witan and crowned by the Saxon Archbishop in Westminster Abbey. William, one of our greatest kings, justified this belief in his title, but his son, William Rufus, whose right to the throne does not seem to have been ratified by the council, was unpopular, and died in mysterious

circumstances. The Witan, who most conveniently were on the spot, promptly elected his younger brother, Henry, who made his throne secure and his person popular by marrying Matilda of Scotland, heiress of the Saxon line. During the thirty-five years of his reign, Henry I did much to encourage learning and to promote the national prosperity.

It may have been during the anarchy of Stephen's reign which succeeded, that the ancient organisation of the Witan was forced into obscurity. Part of its traditions were maintained by the council of barons which eventually developed into the Privy Council and the upper house of parliament.

But there is some evidence that another portion of its members "went into opposition" and transmitted a tradition of the ancient customs and of the justice of the Golden Age to various bodies, such as the local and craft guilds. It must be remembered that these craft guilds retained the ancient secret knowledge of working metals, stone, wood, and so forth, for these matters were not made public. It is at any rate significant that by the fourteenth century the craft guilds were teaching their members a traditional history of their craft, together with a philosophic and symbolic meaning attached thereto, just as the Witan had previously preserved these traditions and philosophy. The three great crafts of smith, mason and carpenter were organised over a wide area, and since craftsmen were an integral part of the village communities this profoundly affected the life of the nation. Practically everyone in mediæval England worked some land, and was thus a small farmer, though he might be a craftsman at the same time.

There are distinct traces of the craft organisation having been used on several occasions for political purposes, often with a view to removing foreign influence from the state, or remedying injustice. The peasants' catch-cry of 1381 : "When Adam delved and Eve span, who was then the gentleman," records the introduction of agriculture and clothing and the Golden Age of equal justice and security for all.

Two centuries after the Norman Conquest came the real founding of the England we know, by King Edward I. Though a man of action, he was deeply interested in the ancient history of Britain and our derivation from Trojan

stock, and he learnt much while abroad on Crusade. After his return he held a "Round Table" council and tournament in remembrance of "King Arthur." He reformed the administration of Justice, gave the old laws an improved form, and encouraged national unity in every sphere.

He also devoted much attention to the problem of the Jews, whom he tried to make into normal citizens by insisting that they should give up usury and work at productive trades. The effort was in vain, and their continued malpractices ended in their expulsion from the country under very lenient conditions. Great relief was thus given to the people, and a source of constant difficulties removed.

In spite of dynastic changes and natural vicissitudes, the principal features of Edward's England remained for more than two hundred years. The reigns of Edward III and Richard II saw the blossoming of English art and literature and produced the highest achievements of English culture. Henry VIII, by assuming the headship of the Church, reverted to the ancient practice of the Gothic priest-kings, but owing largely to the monied class created as a result of his sweeping abolition of the monasteries, the monarchy a century later lost for a time both its temporal and spiritual power, in spite of the noble efforts of Charles I to maintain justice and to better the condition of the people.

A narrow and repressive clique of business men who were determined on the advancement of their own interests fomented a rebellion and with the help of money supplied by the Jewish bankers of Holland, were able to gain control of the country, murdered the King, and then fell under the personal despotism of Oliver Cromwell, their most able general.

In return for their support, Jews were permitted to return to Britain, bringing with them their financial methods, though this was done unofficially, on account of popular outcry.

The eventual Restoration of Charles II brought in an era of great importance in science and art which made possible the founding of our great national institutions, the British Museum and Royal Academy a century later. Charles II founded the Royal Society for scientific research, and Greenwich Observatory, which in setting the standards of time,

astronomy and navigation for the whole world amply fulfils the intentions of his royal Gothic ancestors of five thousand years before.

CHAPTER VIII.

THE LIGHT OF THE SUN

MANY references have been made to the Sun and Fire cult religion of the Gothic Aryans, and it is time to examine its origins and nature. First we must see what were the beliefs of earlier times.

The ancient savages believed that they were descended from various animals, each of which formed a protective "totem" for its tribe, and to images of this animal such as a Lion, Wolf, Snake or Jackal, worship was paid and sacrifices made. The animals were those noted for their ferocity or cunning, and the idols, though inanimate, were supposed to require constant appeasement by the offering of sacrifices which would satisfy their hunger. Since blood was thought to be the principle of Life, offerings of blood were required for this purpose, and animal blood was not enough ; the Lion or Wolf demon must sometimes taste human flesh and blood or it would destroy the tribe in anger. It is on this account that the revolting practice of sacrificing human beings was prevalent in the ancient world.

Owing to the fact that these primitive tribes were promiscuous, all descent was counted through the mother, and this led to the worship of the "Great Mother" of the tribes as the principal goddess. She was identified with the Moon, which was also worshipped and eventually formed the distinctive feature of the cult.

The Gothic Aryans had a different viewpoint ; they recognised Divinity in the whole Universe and its marvels, especially in the Sun, which gave Light, Heat and Life to Men. One of their first great discoveries was the method of producing fire by rubbing two sticks against each other ; the picture of the two crossed sticks, painted the colour of fire, became a symbol of the great Fire in the heavens, the Sun. This symbol is the Red Cross.

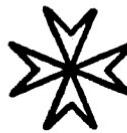
The Gothic nation brought with it the institution of Marriage, which implied the Family united round its own



Crossed sticks Red Cross as used to produce Fire Symbol. Fire.



Cross with feet; The Sun by Day. Night. Firefoot, Fylfot, returning; or Swastika (Resurrection).



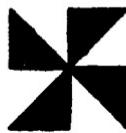
'Maltese' Cross Fylfot and reversed Fylfot



Circular Fylfot



Curved arms extended to form the Sun's Disc.



Guerin or Gyren form of the Fylfot.



Cross combined Cross with Rowan extra arms Apples as Sign showing halo of Life. of Light.



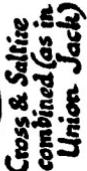
Curved arms extended to form the Sun's Disc.



Battle-axe Saltire or St Andrews X. symbolic axe. of Thor.



The Double Axe Cross & Saltire emblem of Victory of God. Union Jack



The Double Axe Cross & Saltire emblem of Victory of God. Union Jack

PLATE VII. The development and forms of the
Cross.

hearth, and since the Goths were with reason proud of knowing their fathers, they traced descent through the father's line.

Their national name of Goth or Got was pictorially shown by a Goat, which became their mascot. Often drawn in profile, only one horn appeared, so that in later times the legend of the Unicorn grew up. The Unicorn still wears a Goat's beard, but has been confused with the White Horse which was supposed to draw the chariot of the Sun, and so became another Gothic emblem. We find the White Horse itself on ancient British coins and cut in the chalk of our hillsides, as well as being used as a badge for the county of Kent, and there are many old customs and legends connected with horses, because of this symbolism.

The Deer with its branching horns was considered a superior royal kind of Goat, and so its name Dar was one of King Adam's personal names. Because of this we find that pictures and models of deer were used as royal badges for thousands of years. The White Hart was used as a badge by King Richard II, and has become a famous inn-sign, while deer were thought royal game and the death penalty was inflicted on a commoner who killed one. Dar was also pronounced Dur or Thor in later times and from it were formed titles, such as An-Dar, the One Dar, meaning the God Dar, and this became Indra and Andrew. As St. Andrew of Scotland the hero carries the Saltire or Leaping Cross, really his battle-axe, now known by his name.

Another of Adam's titles was Gur or Geiri the Hammer. The Hammer was another Gothic invention important for the working of metals and also used by the masons and carpenters who worked on buildings. These three crafts have always been given precedence of others on account of their primary importance to civilization. The title Gur has now become George, through a Greek form which meant "Farmer" in reference to the Gothic introduction of agriculture; our St. George (of Cappadocia, Adam's old land), carries the Red Cross, symbol of the Sun and the Hammer, whose colour reminds us of the fire in the smith's forge; the Hammer is really the weapon with which St. George slew the Dragon.

The Dragon is of course the Serpent, whose worship Adam (St. George) destroyed when he killed El, the witch-priestess of the Serpent-cult in Eden. When King Adam had killed the Serpent he planted his standard of the Red Cross on top of the hill of Carchemish, showing the dominion of civilization over the earth.

The Goths, with their skill in crafts, built themselves houses while the savages lived in caves and wretched huts but when the Aryans built a temple in which to worship God it was made open to the sky, so that the Sun could be seen. Many of these temples were in the form of a circle, like the Sun, and the name Church or Kirk is the same as "Circle." Stonehenge and many other circles of stones with others of wood which have decayed, were ancient Gothic churches which can still be seen. Similarly the old mazes found in many parts of the country were used for religious dances until recent times, and are called "Troy Towns" in memory of Adam's first city.

The religious services performed in the earliest churches included simple and beautiful symbolism such as walking round the circle in a clockwise direction, left to right, the way the Sun observed from the Gothic home-lands seems to move round the earth, while chanting hymns. This is why it is considered unlucky to pass the wine in the opposite direction, or to walk round a church the wrong way, called "widdershins." Fruits and flowers were the only offerings made, in token of the growth of the good things of the earth made possible through the Sun's light and power.

There were several great festivals in the year, of which the most important was the Harvest Thanksgiving, when Bread was eaten and Ale or Wine drunk by the whole community, rendering thanks to God for the year's supply of life-giving food. We still keep up the Harvest Festival, and there are many ancient customs and traditional songs and carols which must be very like those of our Gothic fathers of so long ago.

It is interesting that the word "Carol" is connected with the choir or chorus who not only sang but danced religious dances, as is still done by the choir in some Spanish Cathedrals, in a service introduced by the Goths many centuries ago. Stonehenge used to be called Carol, showing

that it was one of the chief places of carolling, or holding religious services in the old fashion.

Another great festival was Yule or Midwinter, when the Sun had reached its lowest point and was about to grow strong and shine through another year ; many of the traditions of Christmas are the customs which used to be kept up for Midwinter. The third of the feasts was at Midsummer, when bonfires are still lit, rejoicing at the Sun's greatest achievement, the longest day. There was also the festival of Spring, kept at the beginning of the season of growth, which was for many centuries the New Year. In England March 25th was New Year's Day until 1752, and Easter is based on the full moon next after the Spring Equinox. The flowers which are used to decorate churches at Easter are a remembrance of this ancient worship.

5125
1752 A.D.

A great number of the beautiful hymns which were sung by the Gothic Aryans have come down to us, but here we have only space for a part of one, written by King Akhenaten of Egypt when he restored the ancient religion. All the early Gothic kings were also the chief priests, and performed ceremonial duties such as ploughing the first furrow each year and reaping the first sheaf of corn, and of course they led the services in the principal church or temple of their capital city.

The following version of King Akhenaten's hymn has left out much of the original for lack of space, but it will serve to show the splendid powers of literary imagery possessed by a royal Aryan of more than three thousand years ago. Everybody should read the whole of it, and many others, both Egyptian and Sumerian. Akhenaten did not of course believe that the visible Sun itself was God, but revered it as the noblest symbol of the Invisible and Unknowable.

HYMN TO THE SUN.

Thou risest beautifully in the horizon of heaven, O living Sun who createst Life. When thou risest in the eastern horizon, thou fillest every land with thy beauty ; thy rays

embrace the lands to the limits of all that thou hast made ; thou art God who art afar off, yet thy rays are on the earth ; thou art in the faces of men, yet thy ways are not known.

When thou settest in the western horizon, the earth is in darkness after the manner of the dead ; all their possessions are stolen from under their heads, and they know it not. Every lion cometh forth from its lair, and the serpents bite for danger lurketh in the darkness.

Day dawns when thou risest in the horizon, thou shinest as the Sun in the sky and drivest away darkness. When thou sendest forth thy rays the people are in festivity, their arms are raised in adoration at thy appearance.

The whole earth goes about its work, the cattle rest in the pastures, the trees and grass grow green and all things live when thou hast shone upon them. The chick within the egg, thou givest him breath therein to give him life ; thou settest an appointed time to break the shell ; he comes forth to chirp, and runs upon his feet as soon as he comes from it.

How manifold are thy works ! they are hidden from the face of men, O sole God ; thou madest the earth at thy will when thou wast alone : men, cattle and all things that go upon their feet or fly on high with wings.

Thou appointest a place for every man and suppliest his needs. Their tongues are diverse in speech and their forms likewise, for thou hast differentiated the nations.

Thy rays nourish every field ; thou makest the seasons for the growth of all that thou hast made : the cool winter and the summer that they may feel thy power.

Thou art in my heart ; the earth exists in thy hand. All eyes are filled with beauty until thou settest, but when thou art gone down in the west all work is laid aside ; when thou risest thou makest the land to flourish for the king, and life is in every limb since thou hast founded the earth.

CHAPTER IX.

HOW THE STORY WAS LOST

THE story of the rise of civilization and of the great kings who maintained it was naturally the most treasured possession of the Goths, together with the laws enacted by Adam and Cain and added to by the judgments of succeeding kings.

But as time went on the original story became embroidered with additional details and began to take on the features of legend rather than history. While this process was going on, the people of the subject races tended to fall back into their old superstitions and started to tell their version of the great war between Goths and Vans. To flatter their tribal vanity, they turned the heroic Goths into the villains of the piece while their own leaders were the heroes.

Once the two versions were in existence, others sprang up which formed a mixture of the two, and history turned into a mass of confusing myths and traditions which have misled historians for several thousand years. The tales of the gods and heroes of Greece and Rome are familiar to many, but one is left asking : What does it all mean ? The answer is that most of them can be traced back to the historical story of Adam and the introduction of civilized life. Thus the Greek Zeus, the chief of the gods, gets his name from one of Adam's many titles, Zagg or Sakh, and his thunderbolt is the counterpart of the Hammer of Thor, the Norse god to whom Thursday is dedicated ; we already know that Thor with his hammer is Adam with his fire-making sticks, St. George with the Red Cross. Odin, the principal Norse god, is simply the human king Adam under his Sumerian name of Uduin or Udin, and so on. In many instances, later historical figures such as Alexander and Charlemagne were invested with the traditional attributes, causing further confusion.

The case of Apollo is a typical example of this confusion, for while his character is Aryan, his name is identical with that of the non-Gothic Abel, who was not Adam's son (Apollo was said to be the son of Zeus), but his deadly

racial enemy. This feature of making Abel into Cain's brother is well known to us from the story in Genesis, where the killing of Abel by Cain is made into a brutal murder instead of the outcome of fair combat. But the Old Testament narrative preserves some of the genuine features : that Cain was a farmer and brought an offering from his crops, while Abel, a keeper of flocks, brought a flesh sacrifice.

The story is symbolically correct in making Adam and Eve prepare sewn clothes, for woven garments were introduced by the Goths, but Adam's achievement of the Rise of Man is turned into his fall, to satisfy the spite of his hereditary opponents. It is perhaps not recognised by everyone that the Old Testament in the form we have it was only compiled a century or two before the time of Christ, and that its oldest portions were not written in Hebrew until about 800 B.C.

Of course a great deal of it is derived from much earlier documents and traditions, but these were for the most part *not the property of the Hebrews and had no reference to them.*

The first five books are known as the books of Moses, who is alleged to have written them, and his date is now put at about 1520—1400 B.C. The stories of the Creation and the Flood in various forms were already well known in Sumeria some centuries before this, and King Hammurabi's Law-code, which runs parallel to the most important features of "Mosaic" legislation, was promulgated five hundred years before. Apart from this even, we have considerable portions of the Law-code of Sumer, three centuries earlier still, and the comparable edicts of King Buru-gina nearly eight hundred years before the time of Hammurabi, thirteen centuries before the supposed date of Moses, and *two thousand years earlier than the now accepted date for the Hebrew compilation of the "Mosaic" code.*

It will have been noticed that the story of Moses and the bulrushes was borrowed from an incident in the life of Sargon the Great, who lived well over a millennium before him, and there are many other indications that the Hebrews at a late period compiled a story which purported to give their own history, while most of it was in fact borrowed from the great

Gothic civilization of Sumeria, built by the real "Chosen People of God," chosen to be benefactors to mankind, not selfish recipients of benefits.

It is significant that the extensive exploration of Palestine which has gone on for over a century has shown that the Hebrews were completely devoid of any original culture, art or science of their own, and the books of Kings and Chronicles show that when Solomon wished to build a great temple, he was obliged to call to his assistance the Phoenician King Hiram of Tyre.

In any case there is reason to doubt the existence of the legendary Solomon as a Hebrew monarch, for the wisdom, justice and proverbs attributed to him are traditions handed down concerning King Adam. The story of the building of the temple seems to be based on the construction of the Sun Temple at Nippur by Udu, and the later works of Gudia.

A claim is often made that monotheism was invented by the Jews (or Hebrews). The claim is based on the first of the commandments in Exodus which cannot be earlier, on Biblical evidence, than the time of Moses, and are not improbably a later compilation. Even supposing them to be as early as the alleged date of Moses, they would be many centuries later than the early monotheism of the Gothic Aryans.

The people to whom the ancient Hebrews are said to have belonged are commonly called Semites. This word is extremely misleading, since it properly applies to those who originally spoke the Semitic family of languages to which Hebrew and Arabic belong.

There is some "Semitic" blood among the Jews of the present day, but now and in Old Testament times their chief racial element was the Armenoid; characteristics are short stature, often fleshy, with sallow or yellowish skin, brown eyes, prominent fleshy nose, thick lips, coarse black crinkly hair, and a flat back to the head. The true Semites are tall, with a long head and thin aquiline nose, and are perhaps distantly related to the Mediterranean Race.

It was for many years customary to attribute civilization to the "Semites," that is to say, the speakers of Semitic languages, who were to a great extent not Semitic, but Armenoid, like the Jews.

In fact, these people were incapable of originating higher culture, and at the only periods when they attained a high material civilization, as during the Assyrian Empire, they had borrowed it complete from Aryan nations, and gradually debased it. The appalling cruelties of the Assyrians are notorious, and the Old Testament is full of similar stories of the Hebrews, a kindred people.

All the inventions attributed to the " Semites " have been discovered to be the work of the Gothic Aryans who taught the Semitic and Armenoid barbarians all the civilization they have ever achieved.

Next to the introduction of security and family life, the greatest of these inventions are the production of Fire, and its use in smelting and forging metals ; the introduction of settled agriculture and irrigation ; the domestication of the ox and the horse ; the invention of writing and scientific calculation ; the production of clothes from wool by carding, spinning, and weaving ; the building of houses ; the making of Laws whereby men might live in security, the development of Art and Science as matters over and above mere material existence, and the possession of a higher instinctive standard of ethics coupled with deep religious feeling, which forms a basis for all the rest.

It is this impressive and wonderful story which was lost through the lapse of time and the distortion it underwent in alien hands ; now it is known once more and can be read by all not only as a fascinating tale of olden times, but as a living truth which means everything to Britons of the present.

CHAPTER X.

ANCIENT SURVIVALS

IN spite of the loss of the old story for so long, there are many survivals which are explained by it, though otherwise extremely puzzling. First of all are our national names, which are titles of our early Gothic forefathers.

In Chapter VIII we saw how the Red Cross came to be the chief symbol of the early Aryans, and was their symbolic weapon against barbarism, representing their knowledge of the use of fire and the hammer for skilled crafts.

One of their names for this cross was the word BAR or FIR, which has given us our word *Fire*. Written as a cross, with a sketch of a foot (TU—our word *Toe*), this meant a *Carrier of Fire*, or the Cross, BARTU—in other words, a Crusader. This word was taken as a name or title by the tenth Gothic king, who improved the ceremonies of the Fire-cult, and after him by his clan as a distinguishing title. In this way it survived in the names of different countries settled by them, notably PARTHIA, in northern Persia, and BRITAIN, and also in the national names BARAT, used by the Aryan settlers in India, and (S)PARTAN.

At the period when early Aryan religion began to lose its simplicity, and the early kings and heroes appeared first as saints and then as gods, the Barat clan considered themselves as being under the special protection of Bartiana, the "Lady Cross-bearer," a memory of Eve on whose behalf the First Crusade was fought. As Barati she appears on ancient coins of Lycaonia in Asia Minor, seated on a throne with the cross in a circle underneath, similar to the Union Jack crosses on the shield of Britannia on our modern coins, which are based on Roman coins of Britain.

She was also known as Brito-martis to the Phoenicians and Cretans, and in Egypt as Bairthy, the "Mother of the Waters"; she is always associated with the sea, on account of the adventurous seafaring of the Barat clan. It is worth remarking in this connection on several popular phrases connected with the old seafaring tradition.

Bromartis was the origin of the saying "All my eye and Betty Martin," which is simply a corruption of the Latin and other versions of "O mihi Britomarte," as a call upon the goddess for aid, while "Jack Tar" as a name for sailors seems reminiscent of Zagg Dar, a title of King Adam. There seems to be a strong probability that the expletives "Oh dash" and "Oh dear" are calls for aid to Dash or Tash (Cain) and Dar respectively.

The names of Angles or English is derived from another symbol of the Fire-cult, the flame or torch, originally AG or ANG. During the simplification of the early picture-writing the sketch of a flame became first a line curved at the top, and later an upright with a line jutting out at the top (Greek gamma or L upside down), which is of course a geometrical "angle," whose use as a square in drawing and building adds to the original symbolism of the Angles as distributors of Fire. The ingle-nook by the fireside preserves some of the earlier meaning, and the word "ignition" comes from the Latin "ignis" which has kept the old sense.

The Scots (S'goths) use a form of the name Goth, which also gave rise in other dialects to the names Kassite and Hittite for other sections of this clan, while the Irish, in Erin or Eire, are simply "Aryans"; practically the same word, Iran, is the native name of Persia.

As a symbol of the Sun itself the Cross was developed a stage further by adding a foot to each of the four arms, thus making it into a swastika, fyrfot or fylfot, the last two names being identical with "Fire-foot." The feet project in a clockwise direction, suggesting the apparent motion of the Sun round the earth; the reversed fylfot, with the feet pointing in the opposite direction, indicates the Sun's hidden nightly journey, and therefore was used as a symbol of resurrection, placed on tomb-stones and in religious inscriptions and ornament. The fylfot is found in many different forms, and one of them, the "Maltese" Cross, combines the forms with the feet going in opposite directions. The fylfot is found in all parts of the world and was used wherever the Aryans went.

Games at first had a religious or ritual significance, and this has left us many traces behind, such as the chequers of chess and draughts, which represent night and day; the



PLATE VIII. Copper and silver standards of deer (Harts royal and fawns) from early Hittite royal tombs at Alaca Hüyük in Asia Minor. Note cross, chevron bands and ring markings on upper specimen. See Frontispiece for use of deer as English Royal Emblem four thousand years later. (Turkish National Museum.)

...

Knight in chess, whose horse's head shows that he represents the Sun, can only move from white to black, day to night, or back, never on the same colour.

The chequer-board appears as an inn-sign and on the Queen of Diamonds in the pack of cards, while a fylfot with flame in the centre is on the Jack of Diamonds who carries in his hand a form of the fire-drill. "Jack" is one of the names of Adam (Zagg or Sakh) and his son (Azag) and the court cards represent Adam, Eve and Cain, and Wodan, El and Abel; Spades, really Swords (Spanish Espada) and Diamonds, which in old packs and still in Spain are Money, represent the Aryans with metal weapons and the wealth of civilization. On the other hand are Clubs, shown in old packs with a spiked or knotted club, emblem of savagery, and Hearts, which used to be Cups: there is no doubt that here we have a reference to the ancient bowl full of blood used in Eden for divination, that is fortune-telling; for this purpose cards are still used. The alternative name of Knave for the Jack means "boy" or "son" but in its bad meaning it is appropriate to Abel, knave of Clubs.

"Jack" appears again in a large number of children's tales, nursery rhymes and old songs; Jack-the-Giant-killer is obviously the destroyer of savagery; Jack who climbs the Beanstalk also kills the evil giant in the end, while little Jack Horner enjoys the riches of the earth, the plums in the Christmas Pie. The identity of the Christmas Pudding with the earth is established by several customs: the pudding should be a globe, boiled in a bag; secondly money, representing metallic wealth, is hidden in it; it is carried in set alight with brandy, and lastly a sprig of holly with red berries is placed on the top. This sprig is a substitute for the Rowan or Mountain Ash whose berries are not available at Christmas time. The Rowan was the sacred tree of the Goths, with its red berries like the Sun; the berried branch is often shown in ancient carvings and pictures of Adam as a substitute for the Red Cross. It was the original of the Golden Bough of legend.

The king's orb or "mound" represents the dominion of the Sun Cross over the earth, the cross on top usually having small berries or "apples" at the end of its arms, an allusion to Adam's planting of the Red Cross or Rowan branch on

the mound of Carchemish.

Returning to tales and myths, we find frequent mentions of the Green Man or Wild Man, who appears on inn-signs and as a character in the old mystery plays as Jack-in-the-Green or Beelzebub. He is of course Abel, the enemy of the Goths, with his club, and sometimes a frying-pan, the latter an allusion to flesh sacrifices. Clothed in leaves, he is identical with Robin Hood who wears Lincoln Green and lives in the woods far from civilized haunts. Robin Hood's character has been idealised by confusion with Adam. The great figure of a giant cut in the chalk at Cerne Abbas in Dorset portrays Abel with his club, and a small earthwork above his head is called "The Frying Pan."

The Ivy, evergreen, and twining like the Serpent, is an ancient emblem of the serpent cult, opposed to the "red" Fire-cult trees, Rowan or Holly, though the name Ivy is the same as Ifo or Eve. Green and blue are the colours of the snake, matriarchal and moon worship, opposed to the Red of the fatherhood, fire and Sun religion. In the Order of the Garter, founded by Edward III we have a great deal of early symbolism. The name is from GAR or GUR, the Hammer or Cross, and TAR or DAR, Thor, Adam; that is to say, Thor of the Hammer, St. George of the Cross. The famous badge shows the Red Cross inside the Garter with its buckle; this is the Serpent or Dragon swallowing its tail, while the Red Cross is the weapon which kills it. The blue ribbon worn by knights of the Garter thus represents the Dragon, but the whole purpose of the refounding of the Order was to perpetuate the tradition of King Arthur and his knights of the Table Round, who as we know were King Thor or Adam with his councillors, with their badge of the Sun's disk (the table).

Before leaving the subject of the Holly and the Ivy, it is worth quoting the well-known carol :—

The Holly and the Ivy, now both are full well grown
Of all the trees that are in the wood the Holly bears the
crown;

Oh, the Rising of the Sun,
The Running of the Deer,
The Pealing of the merry organ, sweet singing in the Choir.

Most of this is completely unintelligible without the clue provided by our early history : the Holly as the standard of civilization is the king of trees ; the Sun rises, throwing light into the night of savagery ; the royal Aryans or "deer" march swiftly on their crusade, and the outcome is the institution of higher religion with its sweet singing and beautiful music instead of sacrifice and superstition. Another ancient carol shows that the ivy represents the benighted state of mankind before the advent of proper houses and clothing :—

Holly stands in the hall, fair to behold,

Ivy stands without the door, she is full sore acold.

Holly and his merry men they dancen and they sing,

Ivy and her maidens, they weepen and they wring.

and the chorus tells us to "let holly have the mastery, as the manner is." The "maidens" are the witch-priestesses of Eden. The story of Cinderella and the rhyme of little Polly Flinders both allude to Eve when she was one of El's maidens ; their feet in the hearth again betray the Firefoot or Crusade bearing the light of civilization, while Cinderella is rescued from her "sisters" who hate her by the Prince (Adam) by means of the sparkling slipper, the Fire-foot once more.

Readers of earlier chapters will understand the prevalence of certain inn-signs, such as the "Rising Sun," "White Hart," "White Horse," and "Wheatsheaf" ; the "Unicorn" also appears, in addition to his opposition to the Lion in fable and as a supporter of the Royal Arms. An ancient papyrus book from Egypt, three thousand years old, shows the Lion and the Unicorn playing at draughts, but the Lion is winning, which shows that the perversion of the story is not by any means a modern one. It is the Lion which should wear the chain, and the Unicorn the Crown, in memory of the great Gothic victory which made the world a place worth living in.



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AND DESTINY OF THE ENGLISH FOLK.**

VARIOUS NAMES OF THE CHIEF

| | Sumer | Indian | Bible | Classical |
|-------------------------------|---|--|----------------------------------|--|
| The Names of ADAM. | Ad(amu) Adda Adar Andara Induru Dar Dur Bel Udu Uduin Udin Ukhu Ukusi Gaur Ia Pur-Mit Pur-Sakh Sagaga Zagg Zax | Indra Ikshvaku Puru-ravas Sakko Ravi | Adam (Jehovah) Eve | Dardanus Hector (also a later namesake) Jove Prometheus Zeus |
| The Names of EVE | | Priya | Jah | Iphigenia Juno Hera |
| | Adueni | Ashi | | Athene Hesione (Eurydice) |
| The Names of CAIN. | Kan Gan Gin Mukhla Muku Ama-basam Bakus Azag Tasia | | Cain | |
| The Names of WODAN | Butun Butu Budu | Ama-basu Bikukshinimi Ayus Budhnya | | Bacchus Dionysos Python |
| The Names of EL | | Maya | | Saturn |
| The Names of ABEL | Abal Ibla | | Abel | |
| | Lukh Shutu | Bajra Tayo | Seth | Typho |

CHARACTERS IN THE STORY OF CIVILISATION

| Legend | Edda | Arthurian | Miscellaneous |
|---------------|----------------|-----------------|-------------------------------------|
| St. Andrew | Ad | | Atmu (Egyptian) |
| | Od | | Diarmait (Irish) |
| | Adar, Odar | | |
| | Andvara | | |
| | Eindri | Arthur | Thursday ; Heru (Egyptian) ; |
| | Thor, Herthor | Sir Ector | Taaroa (Pacific) |
| | Hekk | | |
| | Bil | | |
| St. George | Odin | | |
| | Dann | | Tanu (Egyptian) |
| | Geir, Goer | | |
| | Gerdi | Sir Bors | |
| | Burmiotth | | Mithra (Persian) |
| | Miot, Meide | | |
| | Sig | | |
| | Ygg | | |
| | Roa | | Ra (Egyptian) |
| St. Genevieve | Ifo | | |
| | Ivi | | |
| | Gunnifa | Guenevere | |
| | Gunn | | |
| | Frea | | |
| | Frida | | Friday |
| | Heide | | |
| | Iduna | | |
| | Asyn | | |
| | Gefion | | |
| St. Michael | Kon | | (Grainne, wife of Diarmait ; Irish) |
| | Gunn | Sir Gawain | Khonsu (Egyptian) |
| | Mikli | | Conn-the-hundred-fighter (Irish) |
| | Miok, Mag | | |
| St. Denis | Bauge | | |
| | Aegir, Aegis | Sir Agravain | |
| | Thio, Thiaazzi | | Tuesday ; Tashup (Hittite) |
| | Bauta | Uther Pendragon | Patah (Egyptian) |
| | Bodo | | Butan (Egyptian) |
| Apollyon | Wodan | | |
| | Wotan | | |
| | Woden | | |
| | Sadr | | |
| | Maer, Meyia | Morgan-le-Fay | |
| | El | | The Dragon (English Mystery plays) |
| | Hlina | Elaine | |
| | Frigg | | |
| | Iord | | |
| | Igroen | Igraine | |
| | Ymi | | |
| Lucifer | Bal, Fal | Parsifal | |
| | Epli | Percival | |
| | Baldr | | Fal, Balor of the Evil Eye (Irish) |
| Satan | Loki | | Sir John Falstaff |
| | Baorg | | |
| | Sutt | | |
| | Ty, Tys | | |
| | Tivo | | |
| | | Sir Lancelot | |
| | | | Beelzebub (English Mystery plays) |

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Books marked with an asterisk * have illustrations which are especially useful for obtaining an idea of the wonderful culture of early times. Books used as main authorities are indicated by the chapter numbers being added in brackets. The version of Akhenaten's Hymn to the Sun in Chapter VIII is the result of comparison of a number of English translations ; probably the best complete English text is that in Mr. John Pendlebury's " Tel el-Amarna," and this and other Egyptian hymns will be found in the late Sir E. A. Wallis Budge's " From Fetish to God in Ancient Egypt."

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